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THE NEW CHRISTIAN CATHEDRAL IN UGANDA

This building was constructed and largely paid for by native Christians. It holds 3,000 people, and is often filled with worshipers



A WARD IN THE TEMPORARY MISSION HOSPITAL IN UGANDA

THE Missionary Review of the World

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DO YOU BELIEVE THIS?

BY AMOS R. WELLS, BOSTON, MASS.

"THE CHURCH IS THE BODY OF CHRIST." We say it so often that often we cease to think of it. Nevertheless, the Church *is* the body of Christ. When He would walk among men to-day, as He walked to Bethany, or Emmaus, or Sychar, He must use your feet, or mine. When He would speak, as He spoke in Capernaum, or in the Temple, or on Hattin, He must use your mouth, or mine. When He would take little children in His arms, or lay a cool touch on a fevered brow, or lift a wounded traveler from the Jericho road, He must use your hands and arms, or mine.

As the missionaries go forth and tell the glad tidings, teach in the schools, or heal in the hospitals, it is nothing less than the body of Christ doing those things as He did them in Galilee and Judea.

But can you imagine an eager spirit shut up in a crippled, half-paralyzed body? The story of "The Wood-Carver of 'Lympus'" tells of a vigorous, ardent young minister, whose body was paralyzed by the falling of a tree. That keen, inquiring mind, those active, loving sympathies, the godly ambitions to help mankind, were henceforth imprisoned within the four walls of a little room.

Are we not imposing some such fate on the most eager, loving soul in the universe, the heart most anxious to help? How much He is longing to have done that His body does not do! Those that look widely see that the world is full of pitiful appeals to Christ for His wisdom, His strength, His comfort, His healing. For every call that we can hear, He hears thousands. And yet His body lies half dead!

The body is doing something; yes. A finger is moving, scarcely more. It is moving to good purpose; modern missions are the prime glory of the Church; but it is scarcely more than a finger. The body seems paralyzed. Oh, must there not be impatience even in heaven, dire disappointment; and distress of heart? Were not ten tenths of the body healed? But where are the nine?

Suppose that Christ, weary of the members we are affording Him, should come again in the body. Suppose that He should appear as a

modern man in New York City ten days hence, and prove His deity by undoubted miracles. He enters Bellevue Hospital, and by a word sends all the patients home rejoicing. He crosses to Blackwell's Island, opens the cells, releases the prisoners, and transforms them into pure men; releases the insane, and dismisses them in their right minds. He gathers in Central Park all the city's hungry ones, and feeds them bountifully with one loaf of bread. He goes up on Morningside Heights, and preaches a new and even more wonderful Sermon on the Mount. He treads the solemn paths of Greenwood Cemetery, and calls back to life the saints and heroes there buried.

If all this should happen, the newspapers would speedily chronicle the marvels in the largest head-lines. Telegraph wires would be charged with the great event, and, as never before, railroad trains and boats bound for New York would be crowded with passengers, while vast throngs would be compelled to trudge there on foot. Then, if the burden of His speech should simply take up His last words of nineteen hundred years ago, if He should repeat His command to go in His name and make disciples of all nations, how quickly would men offer their money and themselves, what fabulous sums and what armies of able workers would instantly be at the disposal of the mission boards! In city slums, in frontier mining camp, in the narrow lanes of Canton and the forests of Uganda, in the temples of Madura and on the plains of Patagonia, the great, glad news would speedily sound—"God so loved the world that He gave His Son!"

Can any one doubt that all this would happen, and happen in just this way, if Christ should come again in the flesh? But, if that is true, where is our faith? Do we actually believe what we pretend to believe—that our Lord *is* here now as really as ever He was in Jerusalem? Do we really believe that His last words from Olivet are His present eager desire? Is it *belief*, when the sight of the eye, the hearing of the ear, and head-lines in the newspaper, would make so vast a difference? Do we really believe? Or do only a few believe—the few that are half-sneeringly called "missionary enthusiasts"? When all the Church believes, will not those things promptly and surely come to pass precisely as if our Lord were here again in the flesh?

O Christ of Calvary—my Redeemer, whose right it is to command—help Thou my unbelief! Help me not to wait for clearer orders. Help me not to wait for any one else. Help me to live as in Thy presence and as hearing Thy voice. That Thy will may be done, and Thy Kingdom come, over all Thy earth. Amen.

THE WELSH PENTECOST AND GOD'S SIGNALS

BY THE EDITOR-IN-CHIEF

"IS THIS THE BEGINNING OF THE LATTER RAIN?" Such is the question which many praying believers are asking now, especially in Great Britain; and the possible significance of events now occurring is an imperative reason for bestowing upon them more than a passing glance. We can understand their present meaning and future issue only as we know their real beginnings; and the causes which led to this marvelous work of the Spirit, now burning and spreading like a forest fire, may possibly be a prophecy of things to come, which we are in danger of not hearing and heeding as we ought.

As to the facts. In October last a singular visitation of the Holy Spirit began to be manifest in South Wales, in a part so remote from even the railways that it has been called the "far-away corner of Britain." The *younger* people of the district were first touched by this new thrill of spiritual life which evidenced its presence in three conspicuous forms: deep penitence for sin, followed by definite assurance of salvation, great tenderness and earnestness in prayer for others, and peculiar power in testimony, even on the part of the most uneducated and ungifted. There were many such marks of the Spirit's own work which are so seldom seen, but which are so convincing and overwhelming when they appear.

Our Lord hints at the mystery and sovereignty of the Spirit's working when He uses the metaphor of the wind blowing where it listeth—unmistakable from the sound and stir of its moving, but neither to be accounted for by man's philosophy nor subject to his control. Here have been seen for months the unique signs of supernatural Power at work—the hush of solemn awe, spontaneous coming together and reluctance to separate, the anxiety that must find vent in cries for mercy, the fulness of joy that must have expression in song and witness, a new intensity of love, a spirit of forgiveness, restitution, and reparation for wrongs done, tears flowing unbidden, strange power in exhortation—these and many other of those unmistakable proofs of God's presence and working. Whenever the Holy Spirit is thus visiting a community, men see strange things which upset all their philosophy of cause and effect. A new Presiding Officer is in charge of meetings. He chooses unexpected agents, sets aside all human programs, transposes all ordinary arrangements, and shows a lofty disdain for ecclesiastical machinery. There is a force in the simplest utterance that is not felt in the grandest oratory, and He sometimes uses silence as men have never been able to use speech. Without argument He confutes the most confirmed infidels, and without any eloquent appeal convicts the most hopeless blasphemer.

Just such sights are now daily occurrences in Wales. Men who have scoffed at the Bible and Christ, and mocked at faith as credulity and prayer as fanaticism, are found instantly taking their stand among believers and supplicants, with their darkness turned to day and their antagonism into advocacy. Those who remember the scenes of forty-five years ago, in 1859, when 100,000 persons of different ages were converted, say that the fire now sweeping over the principality bids fair to be even a greater spiritual conflagration than that—a national revival. It is a common thing for strong men to break down, and prayers to begin and end in a sob. Preachers are choked with emotion and have to stop, or the emotion of their hearers makes them stand still and see the salvation of God. The doubts that the materialism, rationalism, and irreverent criticism of the age have fostered are swept away before an invisible tide of Divine power that is irresistible.

This is a spiritual movement which can not be hid, tho these things were at first done in a corner. The religious journals, and even daily papers, are ablaze with the news, and worldly Athenians find something novel to gossip over and wonder at. All Britain is astir with interest.

The most prominent human factor in this movement is one of the “things that are not”—chosen by that same Sovereign Spirit who bloweth where He listeth. Evan Roberts is simply a Calvinistic Methodist, and a probationer for the pulpit, who has no oratorical gifts, makes no pretense to genius of any sort, is simple, modest, colloquial, but impresses others as believing something, and believing it with undoubted confidence, as perfectly genuine and straightforward, and who gives all honor to the Spirit, and all glory to God.

In September, 1903, at a convention at Blaenanerch, he was present and received a baptism of power. His physical frame was shaken with emotion, and, after vainly trying to restrain his impulse to speak, he burst forth in a torrent of testimony, witnessing to the astonished assembly that, after thirteen months of waiting on God for Holy Spirit endowment, he had then and there received it. He went back to his studies, but felt a new impulse to go back to Lougher, his native town, and go to work for souls. He was in doubt whether the Spirit of God was urging him to labor or the spirit of evil prompting him to neglect his preparation for the ministry, and he sought counsel from an old preacher, who soon solved his problem, reminding him that the devil does not tempt men to win souls. So, confident of his call to a present ministry, he went to his native town to tell the story of salvation.

Of course the place was moved—in fact, the whole town seemed to be turned into a praying throng. Men and women whom he had thought past hope came out boldly for Christ, and by their testimony and prayers moved multitudes. Hundreds of colliers and tin-plate workers and mill hands laid down their tools to go to prayer-meetings



EVAN ROBERTS

One of the men used of God in the wave of revival sweeping over Wales

—one employer lost a hundred dollars a day by his men's abandonment of work through spiritual anxiety.

Private letters from correspondents vainly seek to convey an adequate impression of what is going on daily. People in the neighborhood carried the news and the fire, until more and more widely the Divine quickening spread, until all Wales was aflame, and the contiguous districts of England are feeling the touch of the Spirit. The humble man, selected of God to give prominent expression to the revival message, gives all praise to God, and prefers not to be known as the *starter* of the movement. There is excitement, but no rowdiness—rather a solemn hush and calm in meetings, which often last into the night and early morning. The interest *draws* as it spreads, and thousands of every sort flock from all parts of the kingdom to see what is going on, taxing to the utmost all public and private accommodations. There is almost a fight to get into chapels and halls, people with a strenuousness pressing into them such as they would show in getting out from a house afire. Meeting-places of every sort are in demand, least of all churches, and until of late the "clergy" seemed less roused than the "laity." Workers are busy with tents or wooden

buildings of simplest sort. The whole movement began with the *people* rather than their natural leaders, but it has every mark of a genuine Pentecost and silences criticism.

The matter which most concerns us, just now, is the *genesis* of this movement, which, as we read history, lies back of Mr. Roberts and the Blaenanerch Convention, as Mrs. Penn-Lewis plainly shows in her luminous letters to the *Life of Faith*—herself a Welsh woman who for years has been deeply and prayerfully seeking to promote the spiritual life of her people. The writer of this paper, intimately a friend of this godly woman, and permitted both to know of her work and to have had some fellowship in it, is prompted to give the facts in this case unusual emphasis, because he discerns in them an *unbroken chain of causation*, which is the most instructive lesson of all this striking history. These facts he now puts carefully before the readers of this REVIEW with this one hope: that thereby may be promoted the great object sought by thousands of praying souls all over the world.

In 1747, at a time of general declension in piety, Jonathan Edwards sent forth his clarion call, a “*plea for a visible union of God's people in extraordinary prayer*,” the fruit of which may be seen not only in widespread revival at that time, but in the quickening of the entire Church, and the birth of a new missionary era fifty years later.

So, in 1902, Christians in Great Britain, deeply stirred by the rapid decline in evangelical faith and preaching, formed at Keswick, in July, a “circle of prayer for world-wide revival,” the design of which was expressly stated to be, in the simplest possible way, to band together those who are willing to pray daily for a fulfilment of the Divine Word, “I WILL POUR OUT MY SPIRIT UPON ALL FLESH,” and to go on praying until the answer is given. Not mere revival in our churches, but the Divine and gracious visitation of the millions outside all churches is what this prayer circle seeks.

That prayer circle rapidly extended until its membership is counted by tens of thousands and is found in every part of the globe. There has been from the beginning a profound conviction and expectation that some remarkable results would come from his agreement—this symphony of praying souls. And quite simultaneously with the formation of the praying band, revival fires began to kindle in widely separated places. The evangelistic tour of Mr. Torrey and Mr. Alexander, attended by such manifest tokens of blessing everywhere, is one of the answers of the prayer-hearing God.

Those who had thus banded themselves for definite prayer at Keswick in 1902, and asked others to join them, naturally began to act as if they expected blessing. The names of Albert Head, Rev. C. G. Moore, and Rev. F. Paynter, as well as of the writer, appear as honorary secretaries of this prayer circle. The next summer, at Llandrindod, in Wales, Mr. Head was presiding at a four-day conven-

tion for "the deepening of spiritual life," and among his ardent supporters were several of the very originators of this prayer circle. The general conventions at Llandrindod, in 1903 and 1904, with the local conventions at New Quay (where the river of God began its visible flow), at the end of 1903, and at Aberayson, Borth, Llangefui, Blaenaroch, and Carmarthen (where two have been held)—these are all but developments of a work previously begun in the awakening of a praying spirit and the explicit agreement of supplicating souls.

Just before he died, Dean Howell, in 1903, wrote and published a paper on the "chief need of Wales." At that time he was helping to plan for the great convention in Llandrindod six months later. The "chief need," as he felt it, was "a spiritual awakening. Not a reform, but a revival; not a local agitation, as may be witnessed in connection with a 'simultaneous mission,' but a sort of *spiritual high tide* to flood the whole country, such as would saturate all classes with the baptism of the Holy Ghost." And as tho he had written when the eternal world was already dawning on his consciousness, he closes his appeal with these significant words:

"TAKE NOTICE! If it were known that this is my last message to my fellow countrymen before being summoned to judgment, and the light of eternity already breaking over me, the chief need of my country and my dear nation at present is a SPIRITUAL REVIVAL THROUGH THE OUTPOURING OF THE HOLY GHOST."

This was another of God's trumpet-calls rousing Welsh disciples, and it made a deep impression. The first Welsh "Keswick" was held the August following it, at Llandrindod. There the foremost promoters of the prayer circle were the speakers, with its principal "honorary secretary" presiding. But who among them dared then to hope that the very revival they were praying for would spring up in Wales, and at the very spot where, in the close of the same year, the first of the *local* and lesser conventions was to be held! And that at the *fifth* of these local conventions the Holy Spirit was to call, as by name, a humble collier student from his books to this great work for souls! Who could then have foreseen how, at Lougher, he would be used to kindle a fire which would spread through the crowded mining districts of the Rhoudda and Garw Valleys, Pontycymmer, Bridgend, Pyle, Abergwynfi, Abereynon, Pencoed, Cwmbwria, Pontardulais, Gorsenion, Neath, on, on, and on, until at this date (January, 1905) London is distinctly feeling the throb of this movement, and in the metropolis of the world, particularly among the Welsh churches of Willisden and Falmouth Road. At their most central chapel, in Aldersgate Street, a convention of the Welsh metropolitan churches has been held to promote spiritual quickening. And so the signs at present indicate that, as with a great conflagration, the sparks are being borne

by the same heavenly wind and scattered in widely separated districts, kindling new flames of revival.

We have not attempted any adequate portrayal of the scenes in Wales, which Mr. Elvet Lewis, who went from London to witness them, says it was "worth crossing a continent" to see, and which "Gipsy" Smith, who has also witnessed the movement, calls not the Welsh but the *religious* revival, and believes will shake not only England, but the world.

Thus far the movement has been characterized by sound doctrine and a wholesome moderation, notwithstanding the emotionalism of the Welsh people. Mr. Roberts declines to have his movements announced as tho he were the all-important factor. "People must not rely on me. I have nothing for them. They must rely on Him who alone can minister to their needs," is his constant attitude toward popular urgency. Here is one of his simple messages for the people: "The prophecy of Joel is being fulfilled. There the Lord says, 'I will pour out my Spirit upon all flesh.' If that is so, 'all flesh' must be prepared to receive. (1) The past must be clear: every sin confessed to God, any wrong to man put right. (2) Everything doubtful must be removed once for all out of our lives. (3) Obedience, prompt and implicit, to the Spirit of God. (4) Public confession of Christ." Such teaching as that has nothing in it to fear. It is safe any time, anywhere. And it is interesting to note how simple are the *means* used to spread this Spirit fire. They hold united meetings for prayer; beginning at both ends of a parish, they hold meetings from house to house until they meet in the center, as workmen do on a tunnel; and if prayers are not answered, they begin again, and blessing comes. Has not blessing already come when there is such a spirit manifest?

Many look to this movement with jubilant expectation. The revival began with a young man, a student, and it has been conspicuous among *young* people, and particularly among students. The rationalistic criticism of our day has but slightly affected the Welsh student body. There is great familiarity with and fondness for the Word of God. Here is a whole principality, peculiarly fitted to become what one of the speakers at the Llandrindod convention said, as he felt the spiritual atmosphere of those meetings: "*Wales may be the cradle of the evangelists for the coming revival throughout the world.*"

And now what is the moral inference from all this? If similar scenes are to be witnessed elsewhere, may it not have something to do with a hearty acceptance of the same conditions? Throughout this work so far certain features have been characteristic:

- First of all, Honor to the Holy Spirit of God as a presiding presence.
- Second, The plain preaching of Christ and sound Gospel doctrine.
- Third, Great prominence given to prayer, individual and united.
- Fourth, Dependence on God rather than on man.

Fifth, Absence of stereotyped program and fixed methods.

Sixth, Making ready for blessing by getting obstacles out of the way.

Seventh, Direct and personal dealing with unsaved souls.

It would be safe to say that, with such conditions *anywhere*, blessing would be like to follow; certainly that without them it would *nowhere* be possible for the Holy Spirit of God to do His peculiar work.

Nothing in this Welsh work bears more the mark of the Divine hand than the rapid and thorough transformations that take place: drunkards become sober men, the impure give up their lusts, the dishonest restore that which they have taken wrongly, the quarrelsome seek reconciliation and peace, and even infidels become men of faith. In more cases than one, where a month before cursing and swearing ran riot, and there was a hell on earth, there is, as one manager said, a heaven on earth to-day.

As prayer *brought*, so prayer must *guide*, blessing. It is never safe to stop praying. Strange fire quickly follows when the incense of supplication ceases. Ardor and fervor run into hysterical wildness when the safeguards of prayer no longer restrain and constrain. False teaching creeps in and man becomes unduly prominent. Satan is always ready with his counterfeits to allure and ensnare, and he is a very skillful counterfeiter.

We believe that God is calling more loudly than ever for a *praying people*, whom He can use as clean vessels for spiritual blessing. The State and even the Church have shown themselves practically powerless to cope with prevailing doctrinal and practical evils which, despite all their united efforts, are on the spread. There is but one Power equal to the crisis: it is the same Spirit of God who brooded over the primal chaos, and out of confusion brought order, and out of death brought life. Brethren, LET US PRAY.

A WAR CORRESPONDENT'S WORK FOR MISSIONS

THE STORY OF HENRY M. STANLEY AND AFRICAN MISSIONS *

BY REV. J. D. MULLINS, M.A., LONDON, ENGLAND

Author of "The Wonderful Story of Uganda"

After serving as war correspondent of the New York *Herald* in Abyssinia and in Spain, Stanley was summoned to Paris, and directed by James Gordon Bennett to "find Livingstone." This task took him two years to accomplish. From the time of their meeting at Ujiji, in November, 1871, Livingstone and his young companion lived together for four months, sharing the same tent. This intimacy with one who

* America and England divide the claim to Henry Morton Stanley. He was born in Great Britain and spent all his later years there, but he made the United States his home for a long period, and it was an American newspaper that commissioned him to go to Africa in those journeys which made his name famous. It is, therefore, fitting that an Englishman should write, and an American magazine should publish, a sketch of his life in its bearing on missionary enterprise.

was preeminently a missionary, tho not then engaged in direct missionary work, was not without its effect upon Stanley. "The longer I lived with him," wrote the latter, "the more did my reverence and admiration for him increase." Until an authoritative biography of Stanley appears it will be impossible to say whether this intercourse proved a turning-point in Stanley's spiritual life, or merely emphasized earlier impressions; * but it is an undoubted fact that his books, all the more important of which were written after this influence of Livingstone's companionship, breathe an atmosphere of religion. Stanley's religion was definite and Scriptural in doctrine† to an unexpected extent, and included a practical belief in prayer and in God's overruling providence. Stanley's mind was unmistakably devout, even tho the devoutness was rather militant than mystical in type—just such a spirit as Oliver Cromwell might have shown in like circumstances.

I. Stanley's books contain plentiful allusions to the missions that he saw in the course of his travels, and these references are usually favorable and sympathetic. In the course of a few pages in the first volume of "Through the Dark Continent" he praises the Universities' Mission to Central Africa and the French Roman Catholic Mission at Bagamoyo, and mentions the Church Missionary Society and the Mission of the Methodist Free Church. He describes the Universities' Mission at considerable length, and is especially warm in his commendation of Bishop Steere. "This extraordinary man," he writes, "endowed with piety as fervid as ever animated a martyr, looms grander and greater in the imagination as we think of him as the one man who appears to have possessed the faculties and gifts necessary to lift this mission, with its gloomy history, into the new life upon which it has now entered. With all my soul I wish him and it success."

A little later, however, occurs a characteristic outburst, which illustrates the ideal of a missionary which was in Stanley's mind:

It is strange how British philanthropists, clerical and lay, persist in the delusion that the Africans can be satisfied with spiritual improvement only. . . . The missionary discovers the barbarian almost stupified with brutish ignorance, with the instincts of a man, but yet living the life of a beast. Instead of attempting to develop the qualities of his practical human being, he instantly attempts his transformation by expounding to him the dogmas of the Christian faith, the doctrine of transubstantiation, and other difficult subjects, before the barbarian has had time to articulate his necessities, and to explain to him that he is a frail creature, requiring to be fed with bread and not with a stone.

My experience and study of the pagan prove to me, however, that if the missionary can show the poor materialist that religion is allied with substantial benefits and improvement of his degraded condition, the task to which he is about to devote himself will be rendered comparatively easy.

* In his article in *Cornhill* for January, 1901, Stanley states that as a boy he had determined to be a missionary.

† See below, in the account of what Stanley taught M'tesa.

This passage seems, at first, to advocate civilization as against evangelization, a rather favorite line with some critics of foreign missions; but the general tenor of Stanley's writing is against such an interpretation. He was a sound believer in the Christian faith, but his experience told him that the African needed instruction on the practical as well as on the spiritual side of life if Christianity was not to make him an idle loafer. Many supporters of missions, whose spirituality is unquestioned, are coming round to the same opinion, and Lovedale, Livingstonia, and other industrial missions are standing witnesses to its soundness.

II. With the English Baptist Missionary Society, Stanley's relations were more extensive. The English Baptists were invited to take up



THE LATE KING MWANGA, OF UGANDA, AND KABARAGA, OF UNYORO
This photograph was taken on board the British steamer on their way to exile

work on the Kongo by Mr. Robert Arthington, in May, 1877. The committee's carefully considered acceptance of Mr. Arthington's proposal appeared in the *Missionary Herald* for the following September. On the 17th of that month, by a remarkable coincidence, the news reached England that Stanley, who had disappeared from view in the center of Africa a year before, had reached Boma on the Kongo. He had crossed Africa, had established the identity of the Lualaba with the Kongo, and had thrown a flood of light on regions hitherto unknown. The Baptist Missionary Society, as the Rev. W. Holman Bentley says in "Pioneering on the Congo," felt that its new field had immediately widened, and the possibilities had become magnified almost indefinitely. The mission was commenced by such men as Comber, Grenfell, and Bentley. Stanley returned to the Kongo in 1879, and remained at the head of the administration of what eventually became the Kongo State until the summer of 1884. Mr. Bent-

ley makes frequent references to the interchange of good offices between the explorer-governor and the missionaries. The gratitude of the Baptist Missionary Society was publicly expressed on May 28, 1885, when the Society entertained Mr. Stanley at a breakfast and presented him with an illuminated address. In the course of this document the society stated its obligations as follows, in words which succinctly convey the facts:

With regard to Christian missions to the Dark Continent, it is well known and gratefully recognized that the comparatively recent impetus given to missionary work in Central Africa owes its origin in a great measure to you. . . . It is in regard to your work on the Kongo River, however, that the Baptist Missionary Society feels its own particular deep obligations. Owing to the zealously guarded trade interests, our efforts to push the mission into the interior were viewed with suspicion and strenuously opposed by the natives, and the missionaries of the society were forced to have recourse to the route you were opening up from Vivi to Stanley Pool. Were it not for your presence with your strong but peaceful force at Stanley Pool, it is very doubtful whether the missionaries of the society would have been able to establish their station upon its banks or to launch their steamer upon its waters. This fact the society desires gratefully to recognize, showing, as it does, how much it owes to your work. Then, again, the constant and ready aid you have given to its missionaries, the wise advice and counsel, and specially the kind and successful efforts on your part to secure to the society suitable and permanent sites for its stations on the ground of the association and under its protection, at Leopoldville, Ngombe, Lukolela, and elsewhere, call for its warmest gratitude.*

It must be confessed that not many modern governors of subject provinces, even under British rule, have exhibited a similar consideration for missionaries.

The Great Uganda Mission†

III. Without attempting an exhaustive enumeration of the missions which Stanley favorably commented on or directly encouraged, let us pass to the great mission with which he was most closely connected, and of which he was the instigator—the Uganda Mission.

In the course of his journey across Africa in 1874-77, Stanley found his way to the western shore of the great Central African lake discovered by Speke and called the Victoria Nyanza. There he found a kingdom which presented a great contrast to any state of things elsewhere in the interior of Central Africa. Instead of rude and naked savages broken up into little tribes and clans without unity and without settled government, he found a king who could put into the field an army of more than 100,000 men, and an extensive state which had the rudiments of government, and where something was known of industrial arts. The only native African kingdom parallel to Uganda

* From *The Times* of May 29, 1885. Strangely enough, the *Missionary Herald* barely noticed this remarkable event. † See also p. 212.

is to be found in military organization of the Zulus under Chaka and Cetewayo.

The King of Uganda, M'tesa, had been described by Speke in 1858-61 as a young man of unbridled passions, but when Stanley met him, in 1875, increasing years had sobered him down. He struck Stanley as intelligent and able, and of an inquiring mind, tho occasional outbursts of rage showed that his character had another side. The two men were mutually attracted, and Stanley stayed with him for some months. The full story of their intercourse is told in the first volume of Stanley's "Through the Dark Continent," and fills some of the most interesting pages of that still fascinating book. Stanley became bent on M'tesa's conversion. "Nothing

occurred in my presence," he wrote, "but I contrived to turn it towards effecting that which had become an object to me—viz., his conversion. . . . I simply drew for him the image of the Son of God humbling Himself for the good of all mankind, white and black, and told him how, while He was in man's disguise, He was seized and crucified by wicked people who scorned His Divinity, and yet, out of His great love for them while yet suffering on the cross, He asked His great Father to forgive them."

In the early part of Stanley's stay with M'tesa, Col. Linant de Bellefonds, a member of General Gordon's staff, paid a visit to Uganda. He had journeyed up the Nile for the purpose. This officer was a French Protestant, and when examined by M'tesa on the subject of religion confirmed what Stanley had said. This confirmation enhanced the opinion which the king had of "Stamlee." At this time Stanley wrote an appeal to the Christians of England, which he entrusted to M. Linant de Bellefonds. The following were the most important sentences of the letter:

Oh, that some pious, practical missionary would come here! What



KABAKA DAUDI CHWA, KING OF UGANDA

This boy is a Christian, and has been educated by the C.M.S. missionaries from England. His throne is inscribed with the words "Light and Liberty"



CORNER OF THE CARPENTER SHOP, INDUSTRIAL MISSION, MENG

a field and harvest ripe for the sickle of civilization! M'tesa would give him anything he desired. . . . It is not the mere preacher, however, that is wanted here. . . . It is the practical Christian tutor, who can teach the people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything like a sailor—this is the man who is wanted. Such an one, if he can be found, would become the savior of Africa. . . . I speak to the Universities' Mission at Zanzibar and to the Free Methodists at Mombasa, to the leading philanthropists and to the pious people of England. Here, gentlemen, is your opportunity—embrace it!

Stanley left Uganda for the south of the lake, and when he returned M. de Bellefonds was gone. On his way back to his chief, alas! the Frenchman was murdered. There one might have supposed that an end came to the letter. Strange things, however, happen in Africa, and the property of white men who have died or been killed far away from any European have a habit of coming to light—as witness Livingstone and Hannington. It was so with Colonel de Bellefonds' effects. They mysteriously reached civilization again, and in one of his boots was Stanley's letter, which was duly delivered in England, and published in the *Daily Telegraph* of November 15, 1875.

When Stanley returned to M'tesa he continued his religious teaching, for M'tesa detained him until his war with the Bavuma islanders was brought to an end.

On one occasion Stanley happened to mention angels, whereupon he had to tell all he knew about them, and translated from his Bible into Swabili what Ezekiel and St. John say on the subject.

He had already translated the Ten Commandments for the king,

and now, with the aid of Dallington, a lad who had been in the schools of the Universities' Mission at Zanzibar, and a writer named Idi, he at length completed "an abridged Protestant Bible in Ki-Swabili, embracing all the principal events from the creation to the crucifixion of Christ. St. Luke's Gospel was translated entire, as giving a more complete history of the Savior's life." Before he finally left Uganda, Stanley was convinced that he had made a convert of M'tesa, tho he had doubts of the king's steadfastness.*

Toward the end of the year Stanley resumed his march, which ended two years later at the mouth of the Kongo, as we have already mentioned. Meanwhile the appeal in the *Daily Telegraph* had produced a wonderful result. It had aroused not the Universities' Mission or the Free Methodists, but the Church Missionary Society. It is not necessary to retell the oft-told tale of the Uganda Mission. Suffice to say that by the time Stanley reached the mouth of the Kongo the first missionary, the Rev. C. T. Wilson, was already in Uganda, and a little later, Alexander Mackay, whose name is the most prominent in the early history of the mission, had followed him thither.

Twelve years later Stanley reached the confines of Uganda again. In 1889 his expedition to "find Emin Pasha" had passed through the



AN OPEN-AIR BIBLE CLASS FOR UGANDA WOMEN

* Stanley recapitulated the story of his visit to Uganda in an article in the *Cornhill Magazine* for January, 1901, entitled "How I Acted the Missionary, and What Came Of It." It is curious that this account varies in several particulars from the contemporary narrative in "Through the Dark Continent."

horrors of the primeval forest. Stanley had rescued Emin, half unwilling to be rescued, and was passing through Nkole (or Ankori) on his way to Zanzibar, when two Baganda chiefs, Samuel and Zachariah, came into his camp, with their followers. Events had marched rapidly in those twelve years. Missionaries had come and gone, converts had been made, M'tesa had passed away and Mwanga had succeeded him, martyrs had died for their faith, Bishop Hannington among them, Mwanga had been deposed, and now the Christians had been expelled by the Mohammedans. Samuel and Zachariah had at least two thousand Christian followers with them. They urged Stanley to assist them in placing Mwanga, now reputed to have become a Christian, back upon the throne. Stanley, tho sympathetic, refused, but the Christians, following his march for several days, repeated their request. It was with difficulty that Stanley escaped their importunity. Pressing on eastward, in August, 1889, the expedition reached Usambiro, where Mackay, who had been expelled from Uganda by Mwanga, was making the best of his enforced exile and preparing for his return. Half a mile from the mission station Stanley was met by "a gentleman of small stature, with a rich brown beard and brown hair, dressed in white linen and a grey Tyrolean hat." The mission station at Usambiro seemed to Stanley a haven of rest. There he stayed from August 28th to September 17th. Over Mackay he waxed enthusiastic—Mackay and his books, Mackay and his versatile mechanical ingenuity, Mackay and his devotion to his work. "To my grief," Stanley writes at the end of the chapter which recounts this visit, "I learn that Mr. Mackay, the best missionary since Livingstone, died about the beginning of February." As Stanley left Mackay's station behind, he reflected upon his past connection with Uganda, and remarked: "The bread I had cast upon the waters had returned to me after many days."

When he reached Ugogo, a little farther toward the coast, Stanley wrote a long letter to Dr. Livingstone's son-in-law, describing the Baganda converts he had seen, and reporting in great detail the story they had told him.*

What would have pleased Livingstone so much is that a body of Christians can become in twelve years so numerous and formidable as to depose the most absolute and powerful king in Africa. . . . What can a man wish better for a proof that Christianity is possible in Africa? I forgot to say that each member of the deputation possessed a prayer-book and the Gospel of Matthew printed in Kiganda, and that as soon as they retired from my presence they went to study their prayer-books.

. . . I take this powerful body of native Christians in the heart of Africa . . . as more substantial evidence of the work of Mackay than any number of imposing structures . . . would be. These native Africans have endured the most deadly persecutions. . . .

* The letter appeared in the newspapers of January 7, 1890, and is to be found in the *Church Missionary Intelligencer* for February, 1890.



A SCENE IN THE MISSION SCHOOLROOM IN UGANDA

When Stanley returned to England he was received by the committee of the Church Missionary Society on July 1, 1890, but the interview, tho it elicited much interesting detail, was chiefly noteworthy as another evidence of Stanley's good will to the missionary cause. The great traveler ever afterward continued his sympathetic interest in Uganda. He helped to raise a fund to place a steamer on the Victoria Nyanza. The sum raised, however, was not sufficient for the purpose, and was amalgamated with another sum raised by *The Record*.

The latest developments in the Uganda Mission doubtless met with Stanley's cordial approval. Not only have industries been introduced, beginning with printing and followed by brick-making, brick-laying, building, carpentering, ironwork, and agricultural improvements, but the Baganda themselves have been encouraged to take independent action in these matters, and a public company, framed on semi-philanthropic, semi-commercial lines has been founded for the benefit of the Baganda.

Of the indirect services which Stanley rendered to missions there is no space to speak. More than any other man of our day he removed the veil which had hidden Africa from the knowledge of the civilized world. He did so at a time when the flowing tide was with the foreign missions, and men and money were forthcoming for the evangelization of the regions where he had pointed the way. The Baptist Missions, American and British, along the course of the Kongo, the Kongo Balozi Mission, the London Missionary Society's work on Lake Tanganyika, the Uganda Mission, and the string of C. M. S. stations to the East Coast, were all made possible because Stanley told of the need and showed the way.

DO THE JAPANESE NEED CHRISTIANITY?

BY REV. GEORGE WILLIAM KNOX, D.D., NEW YORK

Author of "Japanese Life in Town and Country"

The success of the Japanese arms raises again the fundamental question of foreign missions. Here is an Asiatic empire which is recognized as a great world power. The intelligence and civilization and ability of its people are everywhere praised—their soldiers are as our soldiers, their sailors as our sailors, and their scholars as our scholars. Why should they, then, be treated as "heathen," and be made the object of foreign missions?

That such a question is raised is in part the fault of ourselves. Missions have been urged too often on the strength of statements as to the degradation of the non-Christian peoples—

Where every prospect pleases,
And only man is vile,
The heathen in his blindness,
Bows down to wood and stone.

So we have sung and so we have preached. The darker aspects of Asiatic life have been so emphasized that many persons are astonished at this vision of a great nation coming forward into the front rank.

By a natural inference, as our own civilization has been called Christian, our religion has been identified with our general enlightenment, and books have been written to show that Christianity is profitable for this life; the wealth and science, and even the military force, of Europe and America have been set forth as the direct result of the teaching of the Prince of Peace, the Savior, who taught that the supreme revelation of God is in self-sacrificing love. We have forgotten that the first missionaries of the faith said nothing about these temporal things, and we have overlooked the advantage to early Christianity that the apostles were from an obscure province, and went not from but to the centers of light, culture, and civilization. They at least were not surprised to find that military power was on the side of the enemies of the Nazarene. The least reflection will show us that the cause of Christ is hindered and not helped by its identification with modern civilization, and we can easily discover that the greatest obstacle to the success of the Gospel in Asia is this notion that it is one with triumphant military force and successful commercial greed. So completely have we identified Christianity with our own peculiar social condition that we are apt to think all non-Christians to be barbarians, forgetful of the high civilization of "pagan" Greece and Rome.

But, after all, this is superficial, and Christians know better. If we are of Christ then the Gospel of His love is independent of all else, and is equally for cultured Greeks and for barbarians, for Japanese, Americans, and savage Africans. Neither is it important what

may be the philosophy of any nation or individual, or the ignorance of any such learning, since the message of the love of God is for all alike. To the Christian the Gospel is supreme, the dearest possession, the highest truth, the noblest treasure, and it is for all without distinction of race, or circumstance, or scholarship, or ignorance. If the questioning of the value of foreign missions to the Japanese makes this clear, and rids us of the cant of culture and civilization and science it will be well.

Japanese Progress in Western Learning

But, specifically, critics find so much that is beautiful and true in the religions of the Japanese that they regard our Christian missions as an intrusion and an impertinence. But so was the old Japanese civilization beautiful, and so likewise have many observers lamented that the Japanese have turned from it to modern science and modern forms of organization. These men would have the old preserved precisely because of its uniqueness, its other-worldliness, and its strange grace. But the Japanese knew better. When Europeans went to Japan in the sixteenth century the civilizations were approximately equal, and the question might have been raised seriously whether Japan would not do better to shut itself off from the world and thus maintain intact its own organization. Japan so decided, and as the result, while the West advanced Japan slumbered, until in the nineteenth century it was far behind. Then there could be no further question—Japan had to adopt and to adapt our enlightenment, or become subject to the virile nations which had mastered the secrets of the control of nature. It did not hesitate, and its present position shows the correctness of its choice, and because the Japanese only of all Asiatics grasped this truth have they alone shown themselves to be our peers. Scientific truth knows no distinctions of race.

Why should there be an exception in religion? Either Christianity is true or it is false. If it be false that is the end of it, but it is false alike for them and for us. Or it is true, and then its truth is for them as for us. When, now, we look at their religions we find them expressive of the civilization which is passing away. Buddhism gave great gifts to Japan and rendered an inestimable service. It contains much which is beautiful and true, but it can not satisfy modern Japan. As well might Chinese science attempt to hold its own in the university because it too contains undoubted beauty and truth. At its best Buddhism does not rival the best of the Greek religions, and, like them in the time of Christ, it is ready to vanish. Educated men in Japan long since rejected Buddhism, and for three centuries it has been only a matter of funeral rites, while faith in it has been left to women, children, and the ignorant. Once Buddhism commanded the allegiance of the intellect of the nation, but that time is long past, and it can never return.

It was replaced by Confucianism, the great system which goes under the name of the Sage of China. He was a prophet with a message of righteousness. But it too has lost its hold upon the Japanese. Its doctrines were never understood by the people, and now educated men do not attempt to master them. It too has passed away, and with the modern system of education it can not regain its place. Japan no longer looks to China but to Europe, and Confucianism has vanished so completely that few young men understand its teachings.

There remains Shinto. It is the old national religion, without dogma or code of ethics. It has become the expression of the national sentiment, and the embodiment of patriotism. This is a new development, and the government itself has refused the name "religion" to Shinto. It is the most primitive form of religion professed by any civilized people, and it can not permanently coexist with an advanced civilization—at least, as more than the expression of an emotional loyalty.

Often have I heard educated men in Japan lament this condition of things, regretting the religious interregnum, and hoping that their sons at least would find in Christianity the satisfaction of their spiritual needs. So far as I can judge, the choice is between Christian faith and none, and with that clearly perceived the result can not be doubtful.

If any one asks, What is the specific superiority of Christianity to these ancients faiths? the answer is clear. They all, in one fashion or another, consider man as part of the great machine we call the universe. In himself he is valueless, and he has worth only from his station, precisely as a part of an engine is good for anything only as it is in place. Such a conception may call forth high heroism, and a lofty self-devotion, but it does not develop in the same degree the personality. For thus men and women owe no duties to themselves, and there is nothing sacred in their own souls. Suicide is, therefore, the natural resource when man can no longer perform his function as a member of society, and a woman may sacrifice her chastity at the command or for the aid of her father.

Christianity comes with its message of the Fatherhood of God, and the sonship and brotherhood of man. Under its influence the personality develops, and man acquires a value in himself. He is no longer merely an insignificant wheel in an immense machine, but he is born to an immortal destiny, and is to be made worthy of his relationship to God. Under this powerful influence life assumes a nobler aspect, and a man acquires true worth.

It is true we may have erred in placing too great emphasis upon the individual, causing many to suppose that the salvation of their own souls is the end of religion. Doubtless we may learn lessons from the East of the value of the organisms, but Christianity at its

highest, in its noblest interpretation, understands that the individual finds his blessedness as he seeks not his own happiness but the welfare of his fellows. For this also Christianity is needed, helping men to understand the value of all men and our true relationship to them.

Our science and culture will not remain unchanged in Japan. It will not be a mere copy of the West. On the basis of the common principles of truth it will build its civilization, making the result truly its own. So will it be with Christianity. Its fundamental truth of self-sacrificing love will be adopted and given a characteristic expression, so that the result will not be the mere transplantation of our Western forms and peculiarities, but a genuine development—a Japanese Christianity true to the Master, but expressive of the national spirit.

If we are to be the gainers by this wonderful advance in Japan we must seize the opportunity to distinguish essential Christianity from its varying expressions, and we must introduce the soul of our religion, leaving the Japanese, under God, to give it a fitting body. We shall not merely cease to confound it with our civilization, but we shall also cease from confusing it with our sectarian peculiarities and the particular forms it has taken in our historic development. With Christianity thus presented, it must prevail, for the deepest needs of men are everywhere the same, and the truth knows no differences of latitude, longitude, or race.

JAPANESE PROGRESS AND PURPOSE

BY REV. SIDNEY L. GULICK, D.D.*

Author of "The Social Evolution of the Japanese"

There are two extremes noticeable in the modern view of Japan and the Japanese. There is a tendency to exaggerate the degree of Japan's Westernization, and to minimize it; to magnify her indebtedness to the Western world, and to attribute all that she is doing and has been doing to her ancient civilization and religion. There is danger lest some in America may think of her as well-nigh perfect. Following the teaching of Confucius, we should avoid both these extremes and seek the golden "mean."

Let us glance at Japan's material progress within the past ten years. Japan's business companies increased between 1894 and 1904

* Dr. Gulick has recently been made Professor of Systematic Theology in Doshisha, and granted two years' absence, the half of which time was to be spent in Germany. Dr. Gulick has been connected with the American Board for seventeen years past, eight of which he has spent at Matsuyama, about one hundred and eighty miles southwest of Kobe. While there he had an opportunity of seeing the treatment accorded by the Japanese to Russian soldiers. He found in one hospital he visited cut flowers in every room, and, at the time, a nurse for every two of the twenty-two "guests," as the Japanese persisted in calling them. The leading citizens of the outliving villages had come to visit the soldiers to offer their condolences that they had been unfortunate.—EDITORS.

from four thousand five hundred and ninety-five to eight thousand six hundred and twelve. Their capital stock from three hundred and eight millions in 1894 to six hundred and three millions in 1904. Japan's foreign trade rose in the same ten years from a hundred and fifteen million dollars to three hundred and three million dollars. The income of the government from forty-nine millions of dollars in 1894 to a hundred and twenty-five million dollars in 1904. Japan's money in circulation in 1894 was a hundred and thirty-eight millions of dollars, whereas in 1904 it had a circulation of two hundred and ninety-six millions. In 1894 the principal clearing-houses of the cities had accounts which aggregated a hundred and twenty-six million dollars; the same clearing-houses in 1904 showed a billion seven hundred and sixty-three dollars of clearances. Against fifteen hundred miles of railroad in 1894 there were in operation in 1904 forty-three hundred miles of railway service. That is to say, in ten years Japan's financial ability and prosperity had about doubled.

As has been repeatedly affirmed by those who know the Japanese well, Japan is not fighting to gain territory on the Asiatic continent. She does not fight to possess Korea, nor yet from a desire to measure her strength with a European power. But she does fight because she feels that her very existence as a sovereign power, as a state and nation, are involved; the permanent peace of the Orient, the interests of China and Korea, as well as her own, are at stake; she fights because she feels that international policy should be honest and reliable. This statement of the causes of the war does not by any means exhaust the subject either negatively nor positively. It does not exhaust its meaning. More is being fought out than most of us appreciate.

Among other things, two great questions are up for settlement. These are: First, Can the white man continue with impunity to exploit for his own selfish interest the yellow man and the brown man? The so-called "yellow peril" is only a future possibility. The reality is the terrible white peril to the yellow and black races. The second question is: Is the Far East to come under the full influence of the Anglo-Saxon civilization, commercially, politically, and religiously, with Japan as a leading exponent of it, or is the Far East to be dominated by Russian absolutism? Either victory or defeat will strengthen the better life of Japan, in constitutionalism, popular education, individual rights, and political, intellectual, and religious freedom. The war, with its suffering and heroism, is deepening the moral and religious life of the people. The sympathy of America and England is knitting Japan to Christendom. Those who fear that Japan will suffer from the "big head" show thereby how little they understand Japan. Now is the unique opportunity to show our sympathy with Japan and do it a real service.

PAST AND PRESENT CHRISTIAN WORK FOR JAPAN

BY WILLIAM ELLIOT GRIFFIS, LL.D.

Author of "The Mikado's Empire," etc.

A wild statement has been going the rounds of the press that the sum expended on modern Protestant missions in Japan amounts to one hundred millions of dollars. My own opinion is that not over thirty millions, all told, have been thus expended.

However, suppose \$100,000,000 had actually been given to make the Japanese Bible-readers and followers of Jesus, or even imitators of the best Christian public example, could money be more wisely expended, judging both by the fruits and the leavening? For here is a nation with a public policy actually based on Christian institutions and civilization. Judging by the fruits—as Jesus taught us to do—Japan is more Christian than Russia. Yet it is certain that the mass of the Japanese people are not Christians in the Christianity which Jesus taught, but neither are the Russians. None more than the Christ denounced the religion of lip and word only. None more than He now, were He on earth in the flesh, would denounce the ikon, the fetish, the superstition of Russian ecclesiasticism. In my belief, the Master would look alike on Daruma, Jizo, Daikoku, and all the idols of the Japanese, and upon the images of invoked saints, virgin, and the idols, black with smoke of incense, in churches varnished with the name of Christian. Let us also hate, in both Japanese and Russian, what the Master would hate, and love what He would love. "And the idols he shall utterly abolish" is as true of us, of Russia, and of Japan, as of Assyria or Israel.

I give thanks to God, in the year of our Lord 1905, that he gave to awakened Japan, in her cradle days, such men as Verbeck, Brown, Hepburn, and Williams, who for over ten years—1859 to 1870—virtually had all Japan to themselves. They were fine nursing fathers of the new nation. They accomplished, under God, fully as much as the average missionary (or apostle) of the first century. They did not give the Japanese his ability; God did that. But they directed the nation in the course and career of Christian civilization. Thirty—yes, one hundred millions of dollars were well spent to do this. This Russo-Japanese war is His ploughshare, I believe, ripping up alike sham Christianity and proud paganism. And in speaking of "sham Christianity" I mean the American as well as the Russian sort.

Now, and for some months to come, is the moment for the Good Samaritan type of missionary propaganda. Let metaphysics and scholastic theories and Christian rationalism, in which so many graduates of the schools waste time or confuse the heathen, rest on their pegs or between their book-covers for a time, and let the "man from Jerusalem" get down off his horse and take out his balm and oil.

Yes, let him carry the bruised and wounded patient to the inn, and pay out his pence. *There are at least one hundred thousand sick, wounded, convalescent, war-broken Japanese and Russians now in Japan. A half million widows and orphans are in want.* Why will not American Christians see their golden opportunity, and for a while concentrate their efforts on the Good Samaritan form of work? *

I believe, not with my emotions, but with all my logical understanding, that the Japanese are becoming and will become a great Christian nation. Their ambition is not military. It is commercial, and in the direction of material and moral development. They are fighting for food, for the right to trade and colonize, in defense of the virtue and chastity of the Asiatic woman against the brutal lust of Europeans, for the integrity of China, for Japanese manhood, and to curb the earth-hunger of European governments. They are sure to succeed. I have known the Japanese pretty intimately for thirty-seven years, and their history is a mirror of their character. Some day their magnificent loyalty and manifold noble qualities will tell in the Kingdom of God. He is using them as the great middle term of the reconciliation of Orient and Occident to make one new man—in Christ Jesus.

Yes, the Japanese will be Christians—yet not like us. They will never deluge their land with blood over Romanist and Protestant, or Calvinistic or Armenian contentions as our fathers deluged Europe. They will have no inquisition and few if any heresy trials. Metaphysical theology will be at a discount. But the fundamental truths, as Jesus taught them, the remaking of the home and family on Gospel foundations, the establishment of marriage with love—"as Christ loved the Church and gave himself for it"—the curbing of lust and intemperance, the securing of a Lord's Day of rest and worship, the rehabilitation of the merchant's character—a thousand other things that are just, honest, lovely, and of good report, they will strive for.

My heart and sympathies go out deeply and widely to the "remnant" in Japan—the true Christians, few in number, but genuine. They will win the day for their Master. Japan will be a Christian nation, for the zeal of the Lord of Hosts shall perform this.

* Rev. Henry Loomis, agent of the American Bible Society at Yokohama, will personally distribute ANY illustrated matter, pictures, magazine cuts, half-tones, etc., or forward to the hospitals. All men can read pictures. Send sweet, tender, helpful, manly transcripts of our best life. Let women and children take up this work. The Franklin Trust Company, 140 Broadway, New York, the MISSIONARY REVIEW, or your own missionaries in the field, will distribute your money to the needy directly.



W. E. Hampson

Li, an ex-official

Dr. Frank Keller

MISSIONARIES AND CHRISTIANS OF THE CHANGSHA CHURCH

"THE CHURCH IN THE HOUSE" AT CHANGSHA*

BY HARLAN P. BEACH, F.R.G.S., NEW YORK
Educational Secretary of the Student Volunteer Movement

Imagine yourself in the cleanest and one of the best built cities in China, whose inhabitants look westward up the mountain side to a rude stone structure sheltering one of the oldest inscriptions in the empire, the Tablet of the Great Yü, reputed to have reigned more than two hundred years before the traditional date of Abraham, and who won his throne in consequence of having been a Chinese Noah, the savior of the people from an awful inundation of that early time. While Yü doubtless did not perform his herculean labors in that part of the empire, the ancient tadpole characters of the inscription give that impression, and the people in general possess something akin to the pride of American *élite*. At the foot of this mountain is one of the oldest and most famous of Confucian colleges, antedating the great universities of England. Heirs of such an antiquity, and with the reputation of having supplied China with far more than their proportion of officials and famous scholars, it is not surprising that the Hunanese refused to admit trade and the Gospel into the province until within four years, the beginnings had been made before 1900.

* A tour of mission fields presents so many examples of superlative work that to single out for special description that of any one station or mission may seem to suggest that other work is less worth describing. In selecting the station of the China Inland Mission at Changsha, in the heart of China, such an implication is especially to be deplored, since all of the missions located in that capital are worthy of warm commendation. The work established by Dr. Frank A. Keller and his associates, Dr. Barrie and Mr. Hampson, has been chosen because in less than three years, and in the capital of the most antiforeign province in China, a work has been built up that is remarkably symmetrical and fruitful, and with the simplicity of apostolic days when "the church in the house" was the usual center of Christian life.—H. P. B.

Dr. Frank Keller, the founder of this mission, after being persecuted almost to death at a city to the southeast of Changsha, entered the provincial capital in 1901, being the first foreigner to gain permanent foothold within the walls. Providentially he rendered medical assistance to influential officials, one of whom immediately secured for him temporary premises, and their endorsement and the grip that medicine and Christian love gained upon the people soon made it possible for him to secure permanent buildings, which he and his colleagues have made into a most complete plant for the varied activities of the mission.

Let the reader again imagine himself near the south gate of Changsha, on College Street, about fifteen minutes' walk from the steamer landing. Many of the residences on this street belong to well-to-do families, and the mission compound is simply an adaptation to church uses of one of these courts, with its ranges of buildings running parallel to the street. On the right of the great central gateway is a chapel capable of accommodating as many as three hundred who hear the Gospel preached by missionaries or earnest native helpers. On the opposite side of the great gate is a book-room, supplied with an abundance of tracts, Bibles, and Scripture portions, as well as with scientific works and other productions of the presses of Shanghai, and presided over by a scholarly Chinese, who is a local encyclopedia concerning matters Christian and Occidental, and who regards it all as a bait to catch those who incline to literature. Farther back and adjoining the book-room is a day-school for boys and girls, in which Western learning, and even English, are taught to as wide-awake a company of boys and girls as you can find in China. Rooms for inquirers and for the gate-keeper fill the remaining buildings of this first range. On the east side of the court, lying between the first and second range of buildings, is a well-stocked reading-room which has visitors most of the day—young scholars and sometimes older literati, who desire to come in contact with those who can answer the thousand questions that arise in the mind of New China, or to read in quietness secular and religious periodicals. At the left in the second range of buildings is a guest-hall, just such as one sees in the best homes; and here, in surroundings which are perfectly familiar to well-bred gentlemen, they and officials are received as politely as in any most ceremonious home of wealth. An addition to the usual China guest-hall is a neat case containing Christian books, concerning which visitors naturally inquire, thus making it easy for the missionaries to turn conversation into Christian channels. Corresponding to the guest-hall at the western end of this range is the prayer-hall, where each morning, except Sunday, some fifty men, women, and children gather for prayers—not formal prayers with which we are familiar, but a most helpful three-quarters of an hour spent in joint study of a care-



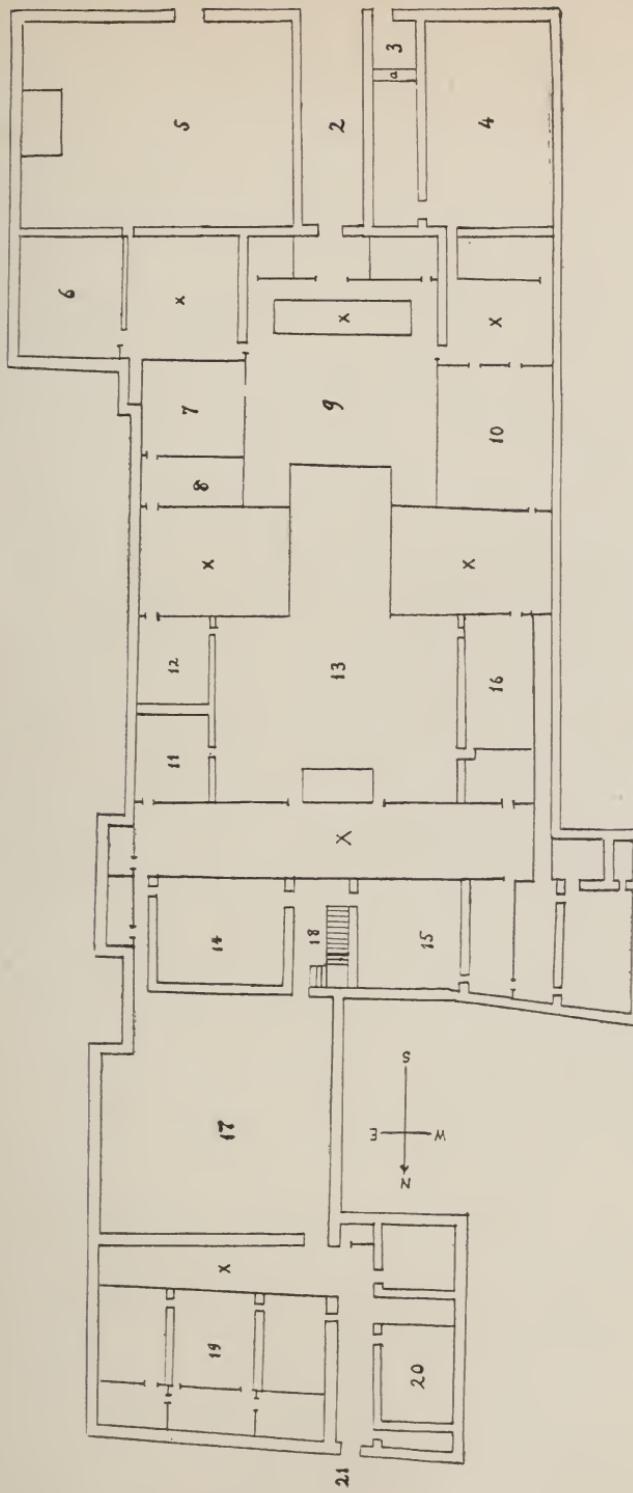
EVANGELIST LI AND DR. FRANK KELLER

fully prepared passage of Scripture, in prayer, and in singing. So highly is this service enjoyed that not a few who are employed in shops arrange for absence an hour each morning, working later at night in compensation.

The central range of buildings is literally "the church in the house"; for the church occupies most of the lower floor of that range, as well as a traverse hall, which thus constitutes a sort of nave. Every Sunday finds this building crowded for the afternoon and second morning service, while the first morning meeting is a most interesting and helpful communion service. Tho the missionaries or helpers preside, all those present have a part in the service, and some of the thoughts that find expression would bless Christians the world round. Individual cups were used—native wine-cups in trays—which each communicant arose to receive. The Sunday morning service is a marvelous adaptation of the Gospel to the two classes of hearers represented—some of them well acquainted with Christian truth, and others hearing the teachings for the first time. Older Christians of dignified bearing see to it that raw heathen make no disturbance, and so it happens that the audience lacks the riotous character of many such gatherings in newly opened fields. One sermon that the writer heard there was a most powerful and interesting object-lesson, illustrated by a clock, Chinese characters, etc. The afternoon church service has mainly in view the instruction of those who are ignorant of the Gospel, and is generally conducted by a former well-known "wind-and-water doctor," or geomancer, now one of their earnest preachers. His wide reputation and prominence in conservative reform circles attract large audiences, who are delighted with his learning as well as with the fascinating way in which he presents the new truths of Christianity.

On the east side of the church room are the studies of two of the missionaries, who are ready at all times, when at home, to receive private inquirers who would not permit themselves to be seen in the more public guest-hall. West of the church room is the women's guest-hall, where ladies of rank, as well as poorer members of the congregation, are received, and where various every-day classes and meetings are held for them.

The next range of buildings, across a narrow court, is occupied by the missionaries. A hallway with stairs to the second floor, where the bedrooms are located, is in the center. At the right are two connecting rooms furnished with a piano and other furniture such as one sees in parlors at home, and at the left is the dining-room with kitchen beyond. This communal dining-room has in one corner a table well supplied with the best American and English periodicals, both secular and religious, which any of the missionaries may come in and read at their pleasure. Back of the parlor is a beautiful piece of turf, dotted with flowers, palms, and vines. The last range of



KEY TO PLAN OF THE CHINA INLAND PREMISES AT CHANGSHA, CHINA
(Dimensions, about 84 x 312 feet)

1. College Street, upon which the premises face.
2. Entrance to the premises.
3. Bookstore; a counter running across it.
4. Day-school room for boys and girls.
5. Street chapel, accommodating 300.
6. Reading-room for Chinese, especially young scholars.
7. Guest-hall for gentlemen callers.
8. Native pastor's study.
9. Vestible of church and shelter for guests' sedan-chairs.
10. Room for daily prayers and church prayer-meetings.
11. Studies of the two foreign pastors.
12. "The Church in the House,"
13. Dining-room of all the missionaries.
14. Common parlor of all the missionaries.
15. Dining-room of all the missionaries.
16. Ghost-hall for the women.
17. Open courtyard, turned and containing palms and flowers.
18. Hall and stairway leading to the sleeping-rooms of the missionaries.
19. Room for the native pastor's family.
20. Room for entertaining native Christians from outside the city.
21. The back street on the north of the premises. Other portions of the premises, except the plot marked it, are under roof. The plan illustrates the labyrinthine character of well-to-do homes in Central China,

buildings is occupied by Dr. Keller's friend and coworker, Pastor Li, and is also used for foreign guests.

It is interesting to notice how the members of this united family spend their time. The rising hour is half-past six; breakfast comes precisely at seven, for exact punctuality is a rule of the house. After breakfast follows an hour for personal Bible study and prayer. Then comes the daily prayer service already mentioned. The work of the station occupies the morning, afternoon, and evening. In the midst of the day, however, comes a blessed half-hour, when the missionaries gather in the drawing-room for united Bible reading, song, and intercession for fellow missionaries. One of the company is appointed for each week to make a special study of the book of the Bible that is being read, and the results of the work are given in the form of a helpful exposition. This hour is the most dynamic in the day.

The duties of each member of the missionary circle are carefully allotted, and the day's program is faithfully carried out. It is in this respect, and particularly in the matter of absolute punctuality, which the writer has not seen elsewhere, that the work of this station is so unique. The native helpers are held as strictly responsible, as are the foreigners, to the definite and prompt fulfilment of allotted duties; and an attempt is made, with some degree of success, to enlist every Christian, even the most humble, in Christian service.

Outside this "church in the house" much is done. The hospital, half a mile away, is the center of important medical and evangelistic efforts, and the work of itineration is wide-spread, methodical, and unusually fruitful for a new field. So contagious is the example of their foreign leaders that of their own accord the Chinese Christians have established a chapel in the south suburb and hold services there of great power. They have also established prayer-meetings in heathen homes, which thus early have been the means of bringing some into the church-membership.

Some of the results that have come from less than three years' work in a most hostile and antiforeign city are worth noting.

(1) Officials and persons of rank and importance have become exceedingly friendly, and not a few of them come in their chairs to classes and services at the compound. Even the son and daughter of Chou Han, a man who for years was the most pronounced leader of the antiforeign faction and the instigator of riots not a few, and who is now imprisoned because of his crimes, are visitors at the mission. This prominent woman has started a school for ladies of rank, in which Western learning is taught, as is the use of the sewing-machine, and even English, to teach which latter branch she desires to secure one of the missionary ladies. A Manchu lady of rank is an habitual attendant, and has so far overcome the tyranny of custom that one day while we were there she refused to wait for her sedan chair, but

boldly walked through the streets to a prayer-meeting held in the south suburb—a most unusual proceeding, which proved the revolution that the new life had brought to her.

(2) Never has the writer seen such a thorough acquaintance with the letter and the power of the Scripture in converts and inquirers of from three years' standing to those of a few months'. Almost every

靈魂

引 [列位 我有一件东西 要請列位看一看
若設他是活的 他本是死的 若設他是
死的 他又活的 又會動 又會作聲 又會告
訴人 且要緊的事情 是也忘記 (就是這個
金鐘) 逃到這個金鐘 你要聽的 且須當保重
的 在那裡 不是外面的金子壳 乃是裡面
的 才準。 又是看清楚的 乃是看不見的 ○ 机括
外面就好的 金子有規矩 若是机括好 金子是
將如何從壳內取出來 他还走得上好的 在壳肉一
樣的 金子和机括好 金子是和外面完全 也是金
用物 你要是要看行的 ○ 我非賣鐘錶的 得至 當記主云 灵魂宝贵比金
也非修鐘錶的 我何必說山屋錢錶呢 乃是金
鐘錶 (可以比方人) 入外面与金同云
云 金子外面有著動 全体裡面无机括 且示同
云 也是金子裡面无机括也 是何必
(就是靈魂) ○ 引惜世人 大概只知顧
身外 日日在這暫時的勞碌 又知顧灵魂 把一認真 卫生必因耶稣而動 救更了你的一切的
万万年的關係輕了 正如单重山對美 不重禱惠 ○ 如此行 必得救灵魂到神前 當記
机括甚麼 快快成為有用生物 人若單重山 四福音 (靈魂寶貴) 誓心阿彌

身體 不重山灵魂 快快歸至市區城
之天地 因为灵魂离身身死机括瓦解封
壳出丝云云 ○ 既如此 我们要看主耶稣
如何到我們人的灵魂 (四福音)

1 | (先詣灵魂寶貴) 看可8:36,37云
云 就是说灵魂是怎樣
宝贵的 世人如何呢 只知顧財 物為花性
○ 昔佛前西大富貴中興王借貸 按心牢不
聞此事为准 金银害他了 主示設准後過
見路12:13-21云云 可見一人若單重財
不重灵魂 是最可怕的 (言川) 然則我們要把
灵魂和机括好 金子是和外面完全 也是金
靈魂宝贵比金子 又是看不清的 灵魂宝贵比金
得至 當記主云 灵魂宝贵比金
為三件事要知道的事情
2 | (如何保守灵魂) ① 罗3:10云云人
畜自己是个罪人 ② 徒2:24云云
當信耶穌受死代贖之功 是为你自己 因为
我们自己有罪功劳 ③ 约1:9云云 當信你若
一認真 卫生必因耶稣而動 救更了你的一切的
神前 當記机括甚麼 快快成為有用生物 人若單重山 四福音 (靈魂寶貴) 誓心阿彌

CHINESE NOTES OF A SERMON BY EVANGELIST LI, OF CHANGSHA, CHINA

The sermon of which the above notes are an outline is an admirable illustration of object-lesson teaching. Mr. Li first described a clock without naming it, calling it dead and yet alive. He showed that it has all the parts of a living mechanism, but that this mechanism is dead without two great essentials. The clock was then shown to the audience, and they were led to see that a spring is the source of power, but that power must be applied to the spring before the mechanism does its work. The preacher most skilfully illustrated by these facts the importance of the soul, and the relation which it bears on the one hand to man and on the other to God. About twenty minutes were devoted to this illustration, after which the preacher quoted from a number of texts from the Scriptures bearing upon the teaching of the value of the soul.

adult and many of the children bring copies of the Bible, or of the portion of it most used, to church, to morning prayers, and to the various meetings. The numerous Scripture references are looked up and read, often by one of the audience, and the expositions are so clear and logical that they could hardly fail to find lodgment in the heart.

(3) Chinese Christians and inquirers find in the "church in the house" a most delightful Christian atmosphere, full of brightness and love, so that a woman who desired to join this church, but who had first heard the truth at another mission, when directed to join the church in that mission, said: "But I want to join this one, for it is so warm

and loving a church." The missionaries give themselves to the people with a Christlike abandon at all hours of the day, and the "church in the house" is made like a large Christian family, where all are welcome, reminding the visitor of the halcyon days of the early Apostolic Church.

(4) Native leaders in this mission, who come from a better class of society than in most new sections of China, are very carefully trained, both in the Bible and in methods of church work; but what is vastly more important, they are led to feel that no fruitage can be expected, if there is not a true and constant abiding in the Vine. The example of their shepherds, and the object-lessons of the lives of the leading Chinese pastors, are not without influence. Because of this superlative heart and head training, there is no mission



MRS. FRANK KELLER (AT THE RIGHT) AND HER CLASS OF CHINESE WOMEN AT CHANGSHA

in the province from which so many helpers have been drawn off by sister missions as from this station of the China Inland Mission.

(5) The casual visitor will wonder at some things which he sees. Thus he will question the advisability in a non-liturgical church of having a weekly communion service, especially for such creatures of form and ceremonial as the Chinese. As a matter of fact, it has thus far been a sweet and holy rite, as precious as was the daily or weekly eucharist of the early Church. One also notes that the contribution-box is not passed, and wonders if the obligation of giving is omitted from the church life. Inquiry reveals the fact that the members and regular attendants are contributing quietly more than a tenth of their income on the average, and that the reason why contributions are not taken in the large meetings is that it might create the impression that money was the object desired, and that the contributions were expected, much as is the price of admission to a lecture at home.

(6) This Changsha community has proven that the Chinese can be speedily organized and trained in habits of prompt and effective voluntary service, not for the money that it brings, but for the sheer

love of blessing others and of serving a Christ who is made so real to them by the work and life of the missionaries that He seems almost visible. Its members have proven to foreign visitors that there is a depth and joy in Christian life and service that the vast majority of workers in China and in America have not attained unto. When mingling day after day with such workers as constitute the Changsha group one feels that missionary efficiency can be vastly increased by the emphasis which they place upon the primary importance of the missionary's personal relation to Jesus Christ, and one realizes that love writ large across every act and sounded forth in genuine tones through every word will make the "church in the house" in any mission land a true Bethel and a place of Pentecostal power. As Professor Christlieb used to contend, "The Christian is the world's Bible," and nowhere so emphatically as in a land where a strong and pure system of ethics prevails, but where no one tries to live according to well-known ethical requirements. What is needed in China is living epistles which can be clearly read of all men, and there is no better setting for these epistles than such a Christlike shrine as is exemplified by the Changsha "church in the house."

THE NATIVE CHRISTIAN CHURCH IN INDIA

BY REV. JOHN H. WYCKOFF, TINDIVANAM, ARCOT MISSION, INDIA
Missionary of the Reformed (Dutch) Church in America, 1875-

Looked at from every standpoint, the Christian community in India is not only making marked progress, but has in it immense potentiality. We notice a few of the many results that it is accomplishing.

1. In the first place, the native Church is doing more than any other influence to disintegrate the caste system of India. The great vitality of Hinduism is the institution of caste. This may be said to constitute the practical religion of nine-tenths of the Hindus. Now the Christian Church, by levelling up the depressed classes, is striking a blow at caste which must eventually end in its entire destruction as a religious system. It is sometimes charged as a reproach to the native Church that its members are so largely drawn from the lower classes. But it is not hard to see the hand of God in calling these low-caste people first to share the blessings of the Gospel. For had the Brahmins been the first to accept Christianity, the gap that separates them from the Pariahs would have been even further widened, and the latter would have been practically shut out of the Church altogether.

This finds confirmation in Jaffna, where the bulk of the Christians are from the higher classes, and where it is now well-nigh impossible to make any impression on the lower orders, whose presence in the

churches and schools is resented by the Christians themselves on social grounds. But by beginning below and working upward, God is preparing the way for the breaking up of the terrible system of caste, and the establishment of a universal brotherhood in India. Nearly all the headmasters of mission schools are now Christians, with Brahman subordinates, and high-caste boys sitting at their feet learning not only English, but also the Word of God. Christians are now found in all the different departments of government, elevated to places of trust and responsibility. It may be gratifying to our pride to see the Brahmins and cultured classes coming into the Church, and many of the friends of missions in this land might look with shame and disgust upon the poor and despised and dirty outcasts that make up so large a portion of the membership of the native Church, many of whom would not gain admittance to our luxurious churches here, and yet with "these things which are despised" is God bringing "to nought things that are; that no flesh should glory in His presence."

2. But not only is the Church in India proving a destructive force, it is likewise constructive, establishing in the place of caste a universal brotherhood in India. Altho Hindus in these times talk a great deal about the brotherhood of man, honest Hindus acknowledge that it is an idea utterly foreign to their religion. Only a few years ago a Brahman official, to whom the Madras government gave the important duty of writing the "Progress Report" of the presidency, pointed out that from a Hindu standpoint there was no hope for the social amelioration of the out-caste Pariahs within Hinduism. The Brahmanic system, he observed, makes no provision for the uplifting of these races. There is but one way for them to rise, and that is for them to accept either Mohammedanism or Christianity. No Hindu has challenged that statement made in a public report to government. But a still more emphatic testimony has been made by the Brahman census commissioner of Travancore, and submitted in a state paper to the native prince. Speaking of the educational work of missions among the lower orders, he says:

The heroism of raising the low from the slough of degradation and debasement is an element of civilization unknown to ancient India. But for the Christian missionaries in the country these humble orders would forever remain unraised. The Brahman community of southern India is not doing for the lower classes what the casteless Britisher is doing for them. The credit of the philanthropy of going to the houses of the low and distressed and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Christian. It is a glory reserved to this century of human progress, the epoch of the happy commingling of the civilization of the West with that of the East.

Our native Christians are foremost in this philanthropic work. Rev. Dr. Narayan Sheshadrai, a distinguished Brahman convert, spent

the last thirty years of his life in a mission established by himself among the out-caste of Jalna. Rev. M. N. Bose is conducting a similar mission in Bengal. It is a standing marvel to high-caste Hindus how Christians from even the Brahman community can bring themselves to move and to labor among the lower orders as it was to the proud and exclusive Jews to see the apostles laboring among the Gentiles. In the native Christians, then, we see a body of people bound together by ties of common brotherhood. It is not hard to conceive what a power they must become in enforcing this ideal upon India, and what a standing protest they are against the caste assumptions of the Hindus.

The Native Church a Social Force

3. Again, not only does the native Christian stand for universal brotherhood in India, and reach out his arms to the despised and the depressed, but the native Christian Church is a social force among the people. It is not simply interested in saving individual souls whether of high caste or low, but it also aims to benefit men collectively as members of organized societies. The highest philosophy of the Hindus teaches selfishness. The supreme end of life, according to the Hindu, is the attainment of *Modsha* (heaven) for the individual *Jivatman*. Handicapped by the *karma* of past births, each *Jivatman* has to accomplish his union with the *paramatman* as best he can. The most direct way is to cut himself loose from society altogether, and in the retirement of the forest seek by contemplation to realize his oneness with the Supreme. The other way, which allows a man to remain in society and work out his salvation by certain prescribed methods, is scarcely less selfish, for it makes the accumulation of personal merit the aim and end of all religious and social obligations. For unalloyed selfishness, I am sure the Hindu stands supreme. A Hindu commenting on the absence of the sociological idea in Hinduism recently said: "There was never in India any such organization as a Hindu Church corresponding to the Christian Church in Western countries. The mutts and monasteries established here and there are centers of spiritual education to keep alive ecclesiastical authority and ancient tenets, but they never professed to concern themselves with the general condition of the people."

Hence, not only in its cruel treatment of the out-caste does Hinduism stand condemned, but it has no mission to society in general. Organizations for the alleviation of poverty, the suppression of vice, the detection of crime, are foreign to Hinduism, as are hospitals for the sick, asylums for the poor, institutions for the insane and the blind. All these institutions may now be found in India, but they are the product of Christianity, not of Brahmanism. We see, then, that the Christian Church has introduced another altogether new idea into

India, and that the native Christian, as the living exponent among the Hindus of this spirit, stands unique among the people of that land. He it is that is showing to his fellow countrymen that "none of us liveth unto himself," that we are our brother's keeper, and that to be indifferent to the evils that threaten society is criminal.

4. Again, the native Christian in India is introducing among the Hindus the true ideal of the family. Nothing has been so much extolled by European writers on India as the Hindu family system. It has been said that the Hindus have been practically the only people who have solved the problem of pauperism; that by a law which requires each family to provide for all of its inmates, the state is relieved of the burden of caring for the indigent, which is such a tax upon the governments of the West. This is not the place to enter into the discussion of this question, except to show that while it is admitted that the Hindu family system is not entirely wanting in good features, yet it has other characteristics which are positively hurtful, and condemn it as one of the greatest impediments to India's advancement. Its tendency is to completely annihilate individuality. This will be made clear when I describe the life of the Hindu child.

The Hindu child finds himself in a family consisting of grandparents, parents, uncles and aunts, and cousins to the second or third degree. His grandfather, or possibly his grandfather's eldest brother, is the head of the family, and when he dies he is succeeded by his younger brother, or the eldest of the second generation. He finds that he has been betrothed before he could understand anything about it, or when he is seven or eight years old the head of the family chooses a wife for him, and the betrothal takes place with great rejoicings. He hears nothing but the affairs of his caste; he looks forward to no career but assisting his father or uncles in their trade or profession; and when he gains anything it does not belong to him individually, but is thrown into the common income of the family. When he is seventeen or eighteen he takes his wife to his father's house, and a new branch is added to the family. As his grandfather, father, and uncles, elder brothers or father's elder brother die—for all these relationships are distinguished by separate names in India—he floats on the patriarchate of the family to look after the duties and marriages of the younger members.

Thus throughout his whole life there is no room for any play of individuality. His whole course is marked out for him by the lines of inexorable custom. He can not disentangle himself from family ties, much less break loose from caste fetters. That this system also puts a premium on indolence is likewise evident. In every family there are members who are utterly indolent and worthless, and who yet have a claim upon the hard-earned gains of the educated and industrious ones. A father may feel that the best thing he can do for his stupid son is to keep him single until such time, at least, as he is able to shift for himself, and earn enough to support himself and his

family. But such is the tyranny of the system that his father is bound to marry him as soon as he arrives at man's estate, even tho he has, to the last day of his life, to support himself, his wife, and all the creatures they may bring into existence. In not a few Hindu families as many as fifty souls are dependent on the earnings of a single member. I happened to be present at a railway station some time ago when a Hindu friend of mine, a government official, was moving his family from one town to another to which he had been transferred, and he had actually to charter two compartments, at a cost of thirty tickets, to move his numerous family, consisting of wife and children, uncles and aunts, grandparents and grandchildren, and other relations, any one of whom would curse him and his posterity to their latest day if he failed in his duty to them as members of a family of which he was the constituted head. But this system will pass away. Already a bill has been introduced into the legislature, called the "Gains of Learning Bill," by an orthodox Hindu, whereby an educated man can claim exclusive right to ownership of all properties acquired by him through his education. The bill has met with great opposition, as it is a serious blow to the joint family system, and what will be its fate we can not predict; but it is interesting, as showing the tendency of the times.

But greater than any other influence—and this is what I want especially to emphasize—that is being brought against the Hindu family system is the Christian home that is being reproduced in India. All over the land, in the cities and towns and villages, are ideal homes being founded by native converts. Marrying at suitable age, the wife educated as well as the husband, the young people go to their own home, and the children, as they appear, are nurtured in Christian truth, while the voice of family prayer and sweet Christian hymns of praise show that God the Father and His eternal Son are honored beneath the roof. We can appreciate the remark made by a Telugu mother whose son had become a Christian: "My Christian son's home is heaven, and I would never wish to see a better heaven; but my Hindu son's home is a dunghill—yea, hell itself!" Not that every Christian family erects the family altar, nor that every Christian home is what it should be, but every year shows the number of such homes increasing, and shedding their fragrance, not only on the inmates of the family, but also on the heathen neighbors around. The influence of this new factor in the life of India can not be overestimated. And what with the rapid advance of female education among the native Christian community, have we not the most sanguine hope that this result will, in an increasing measure, be realized?

5. Lastly, in the native Christian community alone lies the hope of the development of a true national spirit in India. One of the keenest criticisms made by the Hindus against the Christian converts is, that they are wanting in patriotism. By abandoning the ancient

faith and attaching themselves to a foreign religion, they have brought themselves the ill-will of the orthodox Hindus, and are regarded as the foes of a restored India. This is a very natural criticism for the Hindu to launch against the Christian. St. Paul had to endure in his day, as had, indeed, all the early Christians of the Church; but the injustice of the charge will be manifest on a little reflection. Patriotism, as it is known among Western nations, has been wholly wanting among the Hindus. Max Müller well observes that "the Hindus never knew the feeling of nationality." Caste has quenched all feeling of national unity. In recent years a strong feeling of nationality has been rising in the country, but it is the product of Western, not of Eastern, thought. On its religious side it has manifested itself in a revival of ancient Hinduism. Put on their mettle by the advancing power of Christianity, the Hindus have fallen back upon their ancient philosophies as the main support of their religion, and are now seized with the patriotic attempt to harmonize its higher ideals with those of Christianity. It is the old story of Julian in the fourth century attempting to revive paganism, and what was said of Julian applies exactly to the present-day Hindus, that "they turned their faces to the past and their backs to the future." On its political side, the Hindu revivalism is manifested in the Indian National Congress, which meets in large numbers every year to discuss the burning questions of the day, and, feeling that they belong to a great historic nation, they proudly attach themselves to the historic religion of the land. But right here lies the weakness of the movement, for "while the Hindu revivalist looks to the national faith with regard to religion, he yet turns to the West for his social and political ideals. In this strange divergence, he confesses the utter weakness of Hinduism as a social force, acknowledging that there is nothing in its ancient institution to revive which will fit the nation for its keen struggle for existence, but that for the establishment of a better order of society it must look outside of himself. This severance of religion from sociology, this failure of Hinduism as a reforming agency, as a regenerator of society, an instrument of progress, robs it of half of its strength," * and checks the development of a true national spirit. One of the most impressive sights that I have ever witnessed in India was the meeting of the Indian National Congress at Madras a few years ago, when as many as a thousand delegates from every part of the empire assembled for their annual gathering, to discuss grave questions relating to the political and social welfare of India. Bengalis and Banjabis, Mahrathis and Sikhs, Parsis and Gujrattis, Tamils and Telugus, Maliyalis and Canarese, Brahmans and Rajputs, Jains and Sudras, clad in varied Oriental attire, met to discuss, in the English tongue, as to how best the progress of the whole of India

* T. E. Slater.

might be furthered. The sight, I say, was a truly impressive one, and yet not unmixed with sadness; for one who apprehends the real situation knows that nine-tenths of the talk that emanates from this Congress has its source in a pseudo-patriotism, and is not prompted by feelings of true loyalty. What avails it that a Brahman orates eloquently in faultless English concerning national unity, while at the same time he clings tenaciously to caste, refusing so much as a glass of pure water from a foreign ruler, for fear of personal defilement. How unseemly for a man to clamor for political self-government who marries his son to an infant, condemns his widowed daughter to a life of cheerless desolation, and keeps his own wife hid behind zenana walls! The truth is, the modern Hindu is trying to make the good fruit of Christian civilization grow on the corrupt tree of paganism. Vain attempt. Those great principles that the Anglo-Saxon has won after centuries of struggle and bloody sweat will not take root in a soil so utterly foreign to that which gave them birth. "Either make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt; for the tree is known by his fruits. Do men gather grapes of thorns, or figs of thistles?" The native Christian also hails with expectation the advent of a united India, but he is conscious that it can only be realized when the seeds of a common brotherhood have not only taken root, but have blossomed in the hearts of his countrymen. When caste shall have been dethroned; when woman shall have been elevated to her rightful position; when the out-caste shall have been reclaimed; when infant marriage, polygamy, and idolatry shall have been overthrown; when personal morality and the altruistic spirit shall have become dominant factors in the life of the people—then, and not till then, will the Hindus be competent to take the reins of government and rule a united India.

In conclusion let me give a word of caution against expecting a too speedy accomplishment of our hopes respecting India. It is quite time that this principle of the Divine working—the time-factor in missions—be fully grasped by the Church. Changes so radical, and reaching so deeply into the life of society, can not be hurried and rushed by artificial methods. What are fifty or even a hundred years in the plans of God? Think of the long ages required for the physical universe to assume its present condition, or contemplate the slow development of nations. How many centuries elapsed from the calling of Abraham till the time the Jew was sent on his mission to the world. See how slowly the Roman race was compacted by eight centuries of discipline before it was fitted to take the rule of the earth. The Anglo-Saxon race is the product of events which have been distributed over a period of no less than thirteen centuries and a half. Dr. James Martineau in one of his noble passages says, "In proportion to the excellence and dignity of any form of existence it is long in coming to maturity. The

cycles of things are great in proportion to their worth. The most rapid of social changes is found in the progress of material civilization. The expansion of intelligence is a slower process, "but slower still is the religious civilization of a country."

We are too apt to assume that the rate at which we travel and erect buildings and make fortunes must have its counterpart in the work of missions, and hence the impatience for immediate results. "Architects and builders adjust their work to the temper of the day, but the Eternal Workman heeds not the varying moods and fashions of His creatures, but in spite of the demand for rapid production is at this hour as slow and sure in His work as at any past time in His history." Does the sun shine any different from what it did in Adam's day? Do the trees of the forest grow any faster than in Solomon's time? Do the tides ebb and flow with more rapidity than when Alexander I. beheld them on the shores of India?

When the Church realizes that the conversion of the whole world to Christ is the task committed to her, and enters upon this work with the consecrated zeal and unflinching energy which characterized the early Church, then will the day of India's redemption be hastened, and it will be found that the success which has hitherto been attained is only the first-fruits of the harvest that is in store for us. Yes, the harvest time is coming—such a harvest as has not yet been dreamed of—when the Lord Himself "shall see of the travail of His soul and shall be satisfied."

THE FOREIGN MISSION BOARDS IN CONFERENCE

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK

Criticism of missions by the casual traveler commonly includes certain stock phrases which are the recourse of ignorance. One such is the very common statement that the denominational differences of missionaries bewilder pagans by conflicting definitions of truth, while the bickerings and recriminations of the competing groups repel those who might be won. Men who so glibly assert that denominational rancor brings missionary effort to failure are rather nonplused when they learn that in Great Britain, in Germany, and in North America representatives of the missionary societies of different denominations confer together every year upon means of making missionary effort more effective, and that in these Conferences the wisdom of study and experience belonging to any one denomination is freely made the property of all, as if the meeting were that of the board of managers of one great enterprise. The fact is so important as a sign of the times and in its far-reaching results that churches and people ought to know more about these Conferences than they do.

The missionary societies of the United States and Canada have

this year (January 11-12) held their twelfth annual Conference. The origin and character of this Conference will be found of general interest.*

In 1892 the Council of the Presbyterian Alliance held a meeting in Toronto, at which it was proposed that all missionary societies in the United States and Canada be invited to send representatives to a meeting to be held in New York in 1893, on the day following the regular meeting of the representatives of the Presbyterian Alliance. In response to this invitation; on the 12th of January, 1893, the secretaries and other representatives of twenty-three societies and committees engaged in foreign mission work (including the American Bible Society and the International Committee of the Young Men's Christian Association) met together at the Presbyterian Mission House, 23 Centre Street. Eight of these were of different Presbyterian denominations, three were of different denominations of Baptists, three of Methodist doctrine, five were interdenominational, and one each, Protestant Episcopal, Disciples of Christ, Seventh Day Adventists, and Congregationalists.

Whatever misgivings may have been felt in any quarter as to the outcome of such a gathering, the meeting proved interesting, helpful, and inspiring. All present found it good to be there. The questions discussed were perplexing but living questions on which light was thrown by discussion. There were questions of society administration, like the method of securing the best men for the missionary service, and the means of securing the most economical disbursement of missionary funds. There were questions of ways and means, like the cultivation of a missionary spirit in Young People's Societies; there were questions of methods in the field, like that of developing spiritual power and a missionary spirit in the young churches, or of educating native workers in Europe or America, or of the relative place of preaching among methods of missionary work. Before the day was over a thoroughly cordial and fraternal relation was shown to exist between those present; men asked each other why such a conference had not been thought of before, and it was unanimously voted to hold a similar conference in January, 1894.

From this beginning the larger of the societies mentioned above have sent representatives to the Conference each year; societies of other denominations, as the Lutherans, the Moravians, the United Brethren, and others, have been added to the roll, raising the number of societies to thirty-five or more, and the interest and value of the meetings have steadily increased. No society is under obligation to continue attending the meetings. Each year the question is put anew, and each year there is great unanimity of desire to meet the next January as usual. There is no organization, except that a committee of

* See note in "Intelligence Department, page 225."

arrangements is appointed at each meeting for the next, and usually one or two committees engaged in study of some special topic hold over from one meeting to the other. No action taken is of a nature to bind any society. Resolutions adopted are only expressions of opinion upon practical questions of missionary policy. The meetings are like those of scientists interested in biology, for instance, where each one brings forward the results of study and seeks to make his facts clear. He may propose deductions and hypotheses if he chooses, but there is no compulsion upon other biologists to accept either deductions or even detailed facts which have not come within his own experience. The meetings of the Missionary Conference are not public because they are business meetings and the time is short, while the busy men who compose them have no time to spare.

By the time that three meetings had been held it was seen that one day was too short for the proper consideration of great questions, and, beginning with 1896, two days have been allotted to the Conference, with two sessions each day, each session occupying about two and a half hours. The fact is that these Conferences bring together men keenly alive to one thing in their own hearts (that is, the deep spiritual needs which Jesus Christ supplies), and who all are engaged in one difficult and perplexing work—that is, the work of taking to other men, who have the same deep and unappeasable spiritual need, the news that Jesus Christ is its natural and perfect satisfaction. It has become almost a matter of course, under such circumstances of community of interest, that the Conference will be continued year after year.

The aim of the Missionary Conference is the study of knotty problems of missions and the fostering of a mutual understanding. Legislative functions it has not. It makes no pronouncements. Its resolutions are merely statements of fact respecting missionary problems that have been investigated. It even declines to record its views upon issues, of whatever claim to attention, that are not directly connected with missions. The involved complexity of the problems of missions compels limitation of the attention of the conference to its own field. A glance at the range of subjects discussed at these meetings will be to many a revelation. Few realize the extent of knowledge demanded of a missionary secretary. Leaving out of account the spiritual, devotional, and cultural interchanges of thought which are among the privileges of the Conference, the topics discussed group themselves under three general heads—namely, Questions of the Home Constituency, Questions of the Administration of the Society, and Questions of the Mission Field. The home problems relate to the means of arousing and cultivating interest at home in missionary work abroad, and of securing the necessary financial support. In connection with these problems almost every meeting of the Conference has

given some consideration to the relation of Young People's Societies and Sunday-schools to missionary societies. It is in this connection, too, that the improvement of missionary literature and questions of improvement in the dissemination of missionary information (including the establishment of the Bureau of Missions) have received considerable study. Questions of administration relate to the improvement of efficiency in the machinery of the society, the choice of missionaries, their qualifications, the most economical means of transporting them to the field, regulation of their salaries, furloughs, and so forth. The relations between the societies or their missionaries and governments at home and abroad have also received careful study. Such details as uniform blanks for statistical reports, improved forms for financial returns, and even a cable code suited to the needs of missionary societies, have been thoroughly and effectively considered.

Questions of the missionary field which the Conference has to consider are endless. They include interdenominational comity and co-operation; the formation and culture of the native Church, its development of self-support and self-extension; the education of native workers and of young women who can be life-partners of educated men; methods of work, such as evangelistic tours, educational, medical, literary, or industrial enterprises; the religions found in the different fields, and the best means of approaching their adherents. All of these subjects have been considered by the Conference, and many of them received profound study from special committees which have laboriously gathered material of great interest and value.

Some Results of the Conference

One of the first results of the Conference was the growth of a spirit of fellowship between members, a sense of the essential unity of the various branches of missionary enterprise, and, therefore, of the inter-dependence of all engaged in it. The inspiration to be found in realizing this unity of aim, spirit, and purpose naturally suggested a more general missionary conference of the same character. At the fifth meeting—held in January, 1896—it was decided to arrange for a general conference of the missionary societies of the world, to meet in New York in 1900. The Ecumenical Conference on Foreign Missions, with its splendid setting forth of the state of the missionary work, its valuable discussions of missionary methods, its inspiring presentation of the one motive and aim of missions, and its convincing manifestation of the unity of Protestant Christendom, was the fruit of the labors of the Conference of the Foreign Mission Boards of the United States and Canada. That great gathering alone proved the value of these annual meetings, whose members planned it and supervised the execution of the plan.

The Conference has also steadily forwarded solutions of the home

problems of missions. Growing interest in missions, the development of Young Peoples' Movements, and improvements noticeable in missionary magazines and other literature, all owe something to the careful study given to these subjects during several years. It has done a good work, too, in finding practical applications in the field for the spirit of comity between denominational missionary societies, which has been so marked a feature in these meetings. But a further great work of this Conference has been the steady building up of a permanent Science of Missions, covering a long series of great questions, from the financial administration of the societies, and the choice, qualifications, and preparation of missionaries, to methods of evangelization in the field, and the establishment and nurture of the churches and the formation of the local pastorate which is one day to carry on the work of evangelization in place of the missionary. The printed reports of the Conference, taken together, form a valuable library of missionary science. The Bureau of Missions has made for its own purposes a complete index to the proceedings of the whole series of meetings. It has furnished a transcript of this index to the Secretary of the Conference, which, when published, will greatly increase the value of the reports as contributions to general missionary literature.

Whatever else this Conference has done, enough has been said already to show that it makes impossible in the missionary field the denominational rivalries and bickerings so often ascribed to missionaries by ignorant and imaginative critics. As was well said by one of the members of the Conference as early as the third meeting: "These meetings bring out fellowship and promote activity. Hearts are drawn together, minds are illumined as each gets benefit from the experience of others; men can work more courageously after a gathering like this." Its great work has been continuously to foster that essential unity which was in the mind of our Savior when He prayed that His followers might be one.

THE GREATEST NEED OF CENTRAL AMERICA

BY D. H. SCOTT, PARIS, TEXAS
Treasurer of the Central American Mission

When Christ told His disciples, "Go ye into all the world and preach the Gospel to the whole creation," He meant just what He said. At that time the whole earth, except Palestine, worshiped idols, and it, in the main, nominally worshiped God according to the Mosaic law; in fact, the Jewish nation then claimed to be the only people in the world that worshiped the true God according to His word, of which Word they were the custodians by Divine appointment. Notwithstanding this, Christ included the Jewish nation as a part of the whole creation to which the Gospel was to be preached, for He

said to His apostles: "Ye shall be my witnesses, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

If Jerusalem, Judea, and Samaria needed the Gospel, what shall be said of Central America—a land which for four hundred years has been steeped in idolatry and superstition. Here, until within the last few years, the rule of Rome has been absolute and without a rival. And yet one of the Roman priests of that land said to a Protestant missionary: "If you can not do any better for Central America than we have done, the case is hopeless."

The mental and material condition of a people is not the criterion of their need of the Gospel, and yet it is true that when the religion of Jesus Christ pervades a nation its well-known effect on those who accept it is soberness, chastity, uprightness, industry, frugality, kindness, and love. Even its incidental effects are manifest in public and private life, on both man and beast, and especially on woman. But in traveling through Southern Italy, where Rome has ruled till her cup has run over, we have seen the curse of idolatry everywhere, especially in the swarms of beggars and fakirs that infest the travelers, and in the sickening evidence of poverty.

Conditions are far worse in Central America than in Italy, because papal superstition and error have been in full control. Having little of Italy's tempting climate and ruins to entice the outer world to become acquainted with her deep darkness, Central America long remained in as great obscurity as Central Africa. There was no Livingstone, with aching heart and burning brow to search out its hidden mysteries or reveal its deep needs, but latterly a number of spirit-filled children of God have put their lives in His hands and have entered this land to preach the everlasting Gospel. They found not quite so much ignorance as Livingstone found in Africa, but as much superstition and far more prejudice against the Word of God and His messengers. This opposition is inspired by many of the priests,



PRAYING FOR THE DEAD IN COSTA RICA

because even a little study of the Bible opens the eyes of the people to see the ungodliness of the lives of the priests, and destroys their influence.

Some years ago in Costa Rica two missionaries of the Central American Mission went to the village of Desamparados to preach the Gospel and circulate the Scriptures. An old priest stirred up a mob to kill them. One of these missionaries wrote:

We are in the midst of a mob. I was standing in front of the post-office. Out from behind the church came the swarm. I stood my ground, while my companion walked boldly up and stood beside me. The mob hesitated—two believers stepped up and stood beside us, also the town magistrate and policeman. Then began a bedlam. We stood still, not knowing what a moment would bring forth. Finally the magistrate bore us away to the town office, where we were imprisoned, and could hear the mob's triumphant huzzas till a company of soldiers could come and disperse them. Is it not strange how they hate the simple Gospel? I can imagine now how Paul felt when being let down in a basket over the city wall. The detachment of police arrived on horse and dispersed the mob, which, we are told, numbered over five hundred.

This is only a sample of a number of such instances that have been experienced by missionaries, women as well as men, in almost every part of Central America. Generally the numbers are smaller, but almost without exception the mob has been stirred up by the priests. Many of the people, uninfluenced in this way, are rather kind and gentle, and when they have been truly converted to Christ would shame many Christians at home in their faithful endurance of persecution.

The physical condition of Central America is wretched. There are only a few railroads, and these are much of the time made impassable by washouts and wrecks. There are no public roads worth mentioning, hence all the interior traffic and travel must be done with mules and ox carts. The latter is the most uncomfortable of all methods of travel. The houses of the people seem built to produce misery rather than comfort. They are made of adobe, without light or ventilation, with dirt floors, and, in many cases, the domestic animals and people occupy the same rooms.

Intellectually the situation is not much better. Of the adults about seventy-five per cent. can not read or write, but the younger generation are taking advantage, to some extent, of the public schools and colleges which have recently been established.

The moral condition of the people is most deplorable. Concubinage is, in many places, more common than regular marriage, and many priests, especially in the interior districts, are no better than others, many of them having several concubines and large families of children. The Roman Church is responsible for this by forbidding her priests to be lawfully married. One case was reported of a priest having

sixty children. More than half of the children in Central America are born out of wedlock. One of the chief causes of this fearful condition is the high price asked by the priests as a marriage fee. Few are able to pay, and as Rome recognizes no marriage not celebrated by her clergy, most of the couples live together as husband and wife, many hoping some day to be able to marry. Priests allow this, hoping some day to receive the fee. Their own sinful lives also prevent them from rebuking such conduct.

One of our native evangelists, in a report of his visit to an interior town, writes: "Family life scarcely exists, matrimony has fallen into



THE SAN MARCOS SUNDAY-SCHOOL OF THE CENTRAL AMERICAN MISSION

disuse; drunkenness, vengeance, and adultery reign unrestrained. There were a few hospitable families and individuals of good deportment, where we were well received."

Drunkenness is another national sin prevalent in Central America. We know that this sin has a fearful hold upon some of our so-called highly civilized countries, but in Central America the priests, almost without exception, are addicted to drink, and many of them are drunkards. The religious feasts are simply Bacchanalian orgies, into which men, women, and children of all classes and conditions plunge, without let or hindrance, for from one to two weeks at a time. While these feasts go on the government authorities look on with indifference, or actually join in the drunken revels. In some of these feasts the enemies of our Lord in the great tragedy of His trial and crucifixion are imitated by mock proceedings, in which the priests and even bishops take active parts.

One missionary, in writing of one of these feasts, said: "We are on the eve of the great civil and religious feast of Salvador, which con-

tinues some fifteen days. It will be anything but civil and religious—rather a time of debauchery, immorality, and crime. In front of our mission there is a plazza where they have erected a lot of shanties for rum-selling and gambling. When the thing is in full blast we have a sample of hell."

Gambling is another national sin, running through all classes of society. In many places the right to conduct gambling dens is sold by the government for a cash consideration. In many of these nefarious gambling schemes the Church of Rome is the instigator and beneficiary. This is the land to which the Louisiana Lottery took its flight when expelled from that State. Altho hampered by many rivals, this festering sore still flourishes under legal protection in Central America.

As in other Roman Catholic countries, many of the people are surfeited with the rule of Rome. It is a common thing for our missionaries to hear them say: "We have no confidence in the priests, and we are sick and tired of these forms and ceremonies." But being in ignorance of the Gospel, they turn to materialism, spiritualism, and other forms of unbelief. Here is our opportunity—yea, here is our privilege as the ambassadors of the Lord Jesus Christ—to give them His glorious Gospel.

Work Among the Indians

The Spanish-speaking people of these countries comprise only about half of the population. There yet remains the aborigines, or native Indians, who are scattered in tribes and settlements all over this land. They speak different languages, and have varied manners and customs, and are almost entirely unmixed with the Spanish.

In each republic there are large tribes of these Indians, but more are in Guatemala than in any other. One of our missionaries, after much investigation, gives us the following surprising facts:

(1) Of the 1,538,000 inhabitants of Guatemala, 1,000,000 are Indians.

(2) There are twelve distinct dialects spoken among them, of which the following are the principal ones:

El Quiche, spoken by 280,000 Indians, living in seven departments; El Capchiquel, spoken by 130,000 Indians, living in three departments; El Quekshi, spoken by 87,000 Indians, living in six departments; El Ponchi, spoken by 20,000 Indians, living in two departments—making 517,000 Indians speaking these four dialects, and the remaining half million speak numerous dialects, and a few speak Spanish.

(3) Of the total population of Guatemala, Spanish and Indians, 1,250,000 can neither read nor write.

(4) Statistics state that of the whole population (1,350,105) are Catholics. All the Indians are nominal Catholics, their ancient paganism and idolatry have only been Romanized, and that only partially.

(5) Of the 41,672 births reported in a certain recent year, 22,589 were reported as illegitimate—this includes Spanish and Indians. So far as I am able to learn, the Gospel of Mark, printed in Quiche, is the only

printed work in any of these dialects. The whole land is indeed desolate because no man layeth it to heart. Who has ever shed tears because of the darkness of the shadow of death that encircles these poor Indians? Who is grieved because Rome in proselyting them has made them two-fold more the children of hell? Oh, that the children of God might manifest something of the zeal that Rome has shown in her labors of destruction, which has brought such spiritual darkness and superstition, not only to these poor Indians, but to millions throughout the earth! For years and years preachers have gone by, leaving them to Rome, to Satan, to everlasting death. Where are the men and women of God who will pray for the needed laborers to give them the Gospel? Where are the devoted workers who will give themselves to learn these dialects, that these despised ones may have the truth of God?

The Indian tribes of Guatemala mostly occupy the higher altitudes, and live in the towns from a few hundred population to numerous cities of 10,000 to 25,000. Now is the time for vigorous work in Guatemala.

What is said here of the Indians of Guatemala describes in general those of the other republics. Rome has not attempted to reach any, except with many of the small tribes, or has found it too hard a task. Since the above letter was written, a godly man and his wife have gone to labor among this Quiche tribe, and are doing an excellent work, and one of our recent missionaries has dedicated his life to these aborigines. The Moravians carry on a good work among the Mosquito Indians, on the coasts of Nicaragua.

We verily believe that there are more crowns of rejoicing within the reach of God's children in this special field than in any other. These people have never heard the Gospel of Christ; they are close to our doors, and our Master's command to go, and the marvelous blessings He has bestowed upon this work, should be all-sufficient to send missionaries and money enough to that land to speedily evangelize every part of it. All of these five republics guarantee freedom for the Gospel, and there are far more wide open doors than we can enter with our limited force and means.

But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then said He unto His disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.



SEMI-CIVILIZED INDIANS OF COSTA RICA

THE PROGRESS OF CHRISTIANITY IN EIGHTEEN HUNDRED YEARS*

MAPS BY REV. G. C. F. BRATENAHL, WASHINGTON, D. C.

In the accompanying series of maps the world is shown, first of all, as it was at the end of the first century. The Western hemisphere is, of course, in outer darkness, so is nearly all of Africa, Asia, and Europe. Christianity is practically confined to the southern shores of the Black Sea and the eastern extremity of the Mediterranean, tho it stretches along the eastern shore of the Red Sea for some little distance, finds firm lodgment in Macedonia and Thessaly, and is found in scattered communities on either shore of the Adriatic, at Rome, and sporadically elsewhere in Italy. The map also indicates the presence of Christianity in the British Islands.

The second map represents the geographical status of nominal Christianity in 1549, a year memorable in Anglican annals because it witnessed the issue of the first Book of Common Prayer and the supersession, through act of Parliament, of the Latin missal by the English liturgy.



Courtesy of *The Churchman*

THE CHRISTIAN (WHITE) AND NON-CHRISTIAN WORLD, A.D. 100

Spain has now become, at least nominally, wholly Christian. The entire Scandinavian peninsula is Christianized, the larger part of what we now call Russia in Europe, and most of the territory now covered by the Balkan States. There has indeed been loss. The Moslems have conquered and held what is now Greece and Turkey; they have conquered Asia Minor; but the territorial gain far exceeds the loss, and once more it is the virile populations that have embraced Christianity, or perhaps it would be juster to say that the populations that have embraced Christianity have shown increased and enduring progressive powers. But even after these fifteen centuries and more Christianity is still known only in a corner of the world.

The third map represents the world in 1900. How complete is the transformation when we turn from the situation in 1549 to that in 1900.

* Condensed from *The Churchman*.

Courtesy of *The Churchman*

THE CHRISTIAN AND NON-CHRISTIAN WORLD, A.D. 1549

Only four centuries and a half have intervened, a period less than that between the first Crusade and the Reformation, yet now, thanks to that Reformation and to the missionary spirit that it reinfused into the Church, the relation of Christian to pagan is transformed. We do not have to look for light amid the darkness, but rather seek out what still remains of darkness in the flooding light. Africa alone remains still the dark continent; subtropical Asia still beckons to missionary emprise; but the whole North Temperate zone and almost the whole South Temperate zone is Christian, and if there are still blotches of black in South America, these districts are not yet Christianized only because they are sparsely inhabited and hardly habitable. Much indeed remains to be done, but it is relatively little in contrast with what has been achieved. No wonder that missionary optimism looks forward to the Christianizing of the world "in this generation."

Courtesy of *The Churchman*

THE CHRISTIAN AND NON-CHRISTIAN WORLD, A.D. 1900

THE WINNING OF UGANDA FOR CHRIST*

The Development of the Mission Since 1893

BY REV. G. K. BASKERVILLE

The Revival of December, 1893.—It was in December, 1893, that a little band of five missionaries were in Mengo awaiting the return of Messrs. Walker and Gordon with a new party. The new party was detained for some time, and the waiting-time proved a time of blessing. The late Mr. Pilkington was away on the island of Komé, and there, through reading a little tract, realized, as he had never done before, the power of the Holy Ghost, and came back full of this new revelation and told the others about it. They, too, were blessed by his testimony, and some claimed anew and others for the first time this same power. After much prayer it was decided to have a mission, and for some days large numbers met morning and afternoon in the great church, and the fact of *present* salvation from the *power* as well as the penalty of sin was put before them, and God gave a great blessing which gradually spread through the country. One result was that during the following year there were 614 baptisms in Mengo, and a total of 1,037 for the mission, not counting children; and, more significant still, the number of teachers in the mission grew from 70 in 1893 to 294 in 1894, and of these 22 were working in other countries. Another immediate result of the revival was the building of some twenty churches in the immediate neighborhood of Mengo, to which preachers were sent Sunday by Sunday. Churches were also built in many country places. Another feature of this time was the great increase in the sale of books, and it was most unfortunate that a large part of the stock in hand had been burnt in a fire. It is very significant that at a time of special mission services in August (1894), one and all testified that it was "reading the Word of God that enlightened them to see the way of salvation, and each of them gave us passages (mentioning the chapter and verse) that had most appealed to them."

The Native Ministry.—In January, 1893, the first candidates for ordination were chosen by the Uganda Native Church Council. All were tried workers and Christians of some years' standing, and had previously received a lay reader's license from the bishop. After a time of special preparation these men were ordained in May of that year. Two of them were great chiefs and retained their chieftainships, as it was thought that as chiefs their influence would be more widely felt. Now, in 1904, we have thirty-two native clergy, eighteen of whom are in Orders, several of them being in charge of separate districts in which there are no European missionaries. With the advance of the country, owing to European influences, increase of trade, and gradual changing of the mode of living, these clergy are beginning to ask about their scale of allowances. We believe it would be a retrograde and altogether unwise step to utilize any money collected in England for the paying of these clergy, or indeed any native teachers; and we also believe that, did our Christians here realize their responsibility, they could give quite sufficient to not only so augment the allowances made to all native Christian workers, but also to have a good sum in hand for extension work. The Europeans must, however, for many years be the overseers and the organizers.

* A series of articles condensed from the *Christian Missionary Intelligencer* (C. M. S., London).

The Opening of Country Stations.—Up to the year 1893 very little had been done outside the capital, Mengo. A beginning had been made in Busoga, but it could not be permanent, owing partly to ill health and partly to the fewness of the missionaries and the unsettled state of the country. The province of Budu had also been occupied for a short time, but the civil war of 1892, and consequent redistribution of the country by which Budu became a Roman Catholic province, made work there for a time impossible. The year 1893 was, however, to see a real beginning of country work in Uganda by the opening of out-stations. Christmas, 1892, had seen the return of the bishop with a large party of reinforcements, and after taking counsel with the senior missionaries and Native Church leaders, he decided to open up out-stations in Kyagwe and Singo, two of the most important provinces. By September of the same year there were thirty-seven teachers working in the two provinces, twelve converts had been baptized, and sixty others were reading for baptism.

The Synagogs.—We have already seen that as an immediate result of the revival of December, 1893, a number of churches or reading-rooms had been built near the capital. Pilkington, during a journey in 1894, found that Mr. Fisher had in his district of Singo built a number of little houses, which he named “synagogs,” at important villages. These he visited and held services in, and also sent out native Christians to them on Sundays and at other times. These little prayer-houses soon became permanent centers of teaching, and native Christians were appointed as teachers. At the present time in Uganda and the surrounding countries there must be considerably over one thousand places of worship, and all of these have been built by the natives at their own expense, and generally without even any European supervision.

Missionary Meetings.—Another means of creating and stimulating interest in the evangelization of the country, which also dates from the revival time, is the practise of having a monthly “missionary meeting,” not only in Mengo but in all our principal centers. Accounts of work are given by teachers fresh from their churches, new teachers are “dismissed,” and collections are taken in money and kind, the people bringing their gifts up to the communion-rails—always an impressive sight.

The Islands.—The same year of 1894 saw the large province of Bulemezi visited for the first time, and also an extensive tour was made among the Sese Islands. During Lent, 1894, 25 young men responded to an appeal to go as evangelists to the islands, and 13 of these were approved and sent forth by the Church Council. When the islands were subsequently visited it was found that 14 churches had been erected and some 76 people were found ready for baptism, and 190 were under instruction for the same sacrament, and some 5,000 people were regularly being instructed.

The Arrival of Lady Missionaries in 1895.—We may justly call the arrival of lady missionaries the next great factor in the evangelization of the country, for through their work the women of Uganda have been reached in a way men could never reach them, and also stirred up to become teachers. Their arrival found 44 women teachers in the country, the next year found double that number, and last year’s statistics gave 392, while last year in one of our country districts alone there were 8 women under instruction as senior teachers and 30 as junior teachers.

The Year 1897.—During this year many remarkable events took place. The chief of these was the arrival of the first complete Bibles in Luganda,

which Pilkington had completed and seen through the press during his furlough. Their advent was hailed with great delight, and up to last year the Bible Society had supplied 5,945 complete Bibles, which have all been sold in the country. In addition to complete Bibles, the same noble society has supplied 41,466 New Testaments and a large number of single books of the Bible. The Bible Society has, as usual, made a free grant of all these books, but some two-fifths of the cost of production and transport has been repaid from the sale of the books in Uganda.

The same year saw the first mission hospital put up in the country. In the spring of the year had arrived Dr. A. R. Cook and Miss Timpson (now Mrs. A. R. Cook), a trained nurse, and a permanent medical mission was established with in-patient and out-patient departments. Good medical work had been done before this by others, but this was the first *permanent* start of a medical mission. The influence of the Mengo medical headquarters and the branch dispensaries reaches all over the country, for patients are brought in for treatment from all parts, and often return home not only healed in body but also in soul, and preach the Jesus whom they have first learned to love in the hospital or at the dispensary services. Not to mention Mengo figures, at the dispensary at one of our out-stations last year some 16,000 cases were treated.

Work among Children.—The late Rev. Martin J. Hall pointed out that very little had as yet been done for the children. The first children's schools were started when the ladies arrived in Mengo, and for some time Miss Chadwick carried on a large mixed school. Later on Mr. Hattersley relieved her of the boys' section, and since then there has been a European missionary in charge of each section. A very important work has been done in the training of young men as schoolmasters, and a large number of these are now in charge of schools in the country districts. The first returns of scholars in the yearly statistics are in the report for 1898: Nine schools (six at Nassa), 245 boys (150 Nassa), 228 girls (200 Nassa); and there is an additional foot-note which states that some of the "boys and girls" are in reality men and women! There are now in the mission schools: Boys, 13,846; girls, 7,841.

Theological Teaching.—This is a very great work indeed, now, for whereas the first teachers were sent out solely with reference to their Christian zeal and fitness, now our teachers are carefully trained—at least, those who receive allowances from the Native Church Council. The classes in Mengo for these purposes are so large that they employ the time of three European missionaries and much of the time of two of the senior native clergy. There are similar courses of training for women teachers. Teachers' classes are held not only in Mengo, but at several of the country centers.

Industrial Work.—We feel that industrial work will be a real help in finding occupation for many of our young men and boys, and in time there may thus be raised up a number of Christian mechanics whose influence must be very large. They will also be possessed of what in this country is considerable wealth, and if they are real heart-Christians the Church funds should gain considerably, and so make the work of evangelization easier from the money standpoint.

Concluding Remarks.—This is a testing-time for the Baganda Christians. Whether they stand the test or not depends very much on the prayer put up on their behalf. Will they embrace the rich opportunities which are opening up on every hand of carrying the Gospel into other

countries? They have done this time after time. Busoga, Bunyoro, Toro, Koki, Nkole, Bukedi, Usukuma, have all been opened up by Baganda Christian teachers. Will they do more? Will they continue to support the work of the Native Church in Uganda and these other countries? They are well able. In spite of government taxation, they are far richer than they used to be. The scale of living, especially in dress and houses, is going up rapidly. No men and very few women are content with the bark-cloth now, but want European cloth. Mud houses are replacing reed ones, and brick houses mud ones, and some chiefs even rise to corrugated-iron sheeting in place of the old thatch. The people need educating in the duty of giving. When the gifts of the few whole-hearted Christian chiefs are subtracted, the amount given yearly per head to God's work is lamentably small.

Another deplorable fact is the falling off in the *week-day* attendance at church. Let us again take Kyagwe. The communicants are returned for 1903 as 992; the week-day attendance at church at 996. This latter number includes all catechumens, returned as 250, and a number of baptized people reading for confirmation, which shows that a large portion of our communicants only come to church on Sundays.

There is a very real band of earnest Christians in Uganda, but there is a very large number of those "who have a name to live, but are dead." I want this brief paper to send those who read it to their knees, for if ever Uganda and its Church and its missionaries needed prayer, it is now.

Social Life in Uganda as Influenced by Christianity

BY G. R. BLACKLEDGE

In Uganda Christianity has been preached for about twenty-five years, and the result, from an evangelistic standpoint, marks out this mission as one of the most wonderful of modern days. But while Christianity has thus had its evangelistic success, has it brought with it those social blessings which are all combined under the phrase of Christian civilization? Under the word "Christianity" I wish to include the forces which God has brought to bear upon the Baganda—namely, the direct work of a Christian mission and the indirect work of a Christian government.

Slavery.—Slavery, before the advent of Christianity, was an integral part of the national life of the Baganda. It was a great evil in the land, and in Mackay's time there must have been thousands upon thousands of slaves in this country. To obtain these slaves the surrounding countries were raided, and, what was worse, a large number of Baganda were in bondage to their fellow countrymen. How different is it now! What indignation is shown if a man in a fit of anger makes a claim that such-and-such a person is his slave! The very idea is alien to the native Christian mind. And what has brought about this change? The Word of God came to the Baganda, and it taught them two great truths—namely, the Fatherhood of God and the brotherhood of man, and the days of slavery in this country were numbered.

Cruelty.—The Baganda were notorious for their cruelty, and from the king downward there was an awful system of punishing slight and trivial offenses by mutilation, flaying, or burning. Many are the sad stories we hear of what was done before Christianity came to the country. Stories of King Suna, who seems to have rivaled Nero in the

ferocity of his character; stories of King Mtesa, who received the name "Mukabya"—*i.e.*, "Causer of tears"; stories of King Mwanga, who burned and tortured to death those who professed Christ. The cruelties thus practised by the kings were imitated by the chiefs and people. No one was safe. Even now we see men and women without hands, noses, lips, ears, teeth, or eyes, and they make an eloquent testimony to the truth that the dark places of the earth are full of cruelty. And yet this awful evil has come to an end as if it had never existed. The Word of God came and taught the Baganda that man was created in God's image, and that those for whom Christ died could not be so dishonored; and Christian chiefs and Christian men having learned this, the shameful evil was put an end to.

Position of Woman.—The lot of woman in this country has always been a sad one, and while the spiritual forces set in motion through Christianity have done much to raise her up, yet it is one of those social evils which can only be made right by process of time. The women have from time immemorial been mere chattels, to be sold, bartered, or exchanged. They have always been more or less in the position of slaves, the cultivators of the soil, the hewers of wood and the carriers of water. But owing to Christianity a happier day has dawned for them, and while still the greater part of the work is theirs, yet the maltreatment and contempt, the regarding them as mere machines for the purposes of cultivating, cooking, and child-bearing are gradually passing away. Especially is this the case as the Christian doctrine of monogamy is driving out the heathen custom of polygamy. We see in many homes the woman taking her right position as wife and mother, and being treated with respect and consideration; and this is especially marked among the more important Christian chiefs. Then, again, women are being educated to go forth as teachers, and now they are to be found, not only in every county of Uganda, but also in the surrounding countries, where they are carrying to their sisters that Gospel which has been such a great blessing to themselves.

Immorality.—The sin of immorality is one of the greatest evils in this country. The Baganda call it "the king of sins," and it is from sad experience of what this sin is to the Baganda that we realize that this title is only too sadly appropriate. It is the most terrible temptation which besets our Christians, and, alas! in so many cases overcomes them. Yet there is a great change, thank God. Christianity has worked and worked wondrously, and where before its advent there was not a pure man or woman, while purity in the home was a thing unheard of, yet now we know from the closest personal acquaintance and knowledge that there are hundreds of pure men and women, and hundreds of pure homes.

Houses.—A man's environment of necessity closely affects his life, and a decent house is no small item in the domestic social life of a man. This is true of the Baganda. There was no home-life among them, and their houses were an outward symbol of that sad fact. They were round, very dark inside, having only one opening; there were no partitions beyond those made by hanging bark-cloths; and in these beehive-shaped houses the people lived. It could not be a wholesome life, and it was not an inducement to purity of life. Such were the houses throughout Uganda a few years ago. But now a great change has come, and while many of the old style of houses are still seen, yet they are rapidly giving

way to the oblong European style of house which allows proper apartments to be made. The improved style of building provides a home in which the private life can be lived, and it does away with that commingling of sexes which was practically unavoidable in the old native houses.

Clothes.—A great evolution has taken place as regards the dress of the Baganda. In the old days the garments which were worn were made of skins, in the preparation of which the Baganda are very skilful. Then the bark-cloth came in, and this in turn is rapidly being succeeded by European calico. Now cloth is seen everywhere, especially being worn by men, the women as a rule wearing the pretty dark red bark-cloth over a calico loin-cloth. But there are certain functions at which public opinion demands that cloth only shall be worn—namely, at weddings, baptisms, and confirmations.

Work.—The Muganda, like every other African, is naturally averse to work, and systematic labor was formerly a thing unknown to him. There was little or no occasion for such labor. In his garden were the bark-cloth trees which provided him with his clothing, and in that same garden were the wonderful plantain-trees which provided him with his food and drink, while the work of cultivating the garden was consigned to the women. Under such conditions the Baganda lived, and work such as we understand it was an unknown term to these naturally favored people. But Christian civilization is altering all this. The lesson of the dignity of labor is being learned, slowly but surely. The houses which are now being built mean labor; the clothes which the people wear have to be bought, and to get the wherewithal means labor; the government have introduced a three-rupee tax, and to procure this the natives must work. Every encouragement is given to the natives to cultivate all kinds of produce. Then, over and above all this, European trades are being introduced, such as carpentering, printing, brickmaking, and building, in all of which the Baganda are proving apt and ready pupils. But, what is better still, the sloth and idleness which are so deeply rooted in the native character are being undermined, and work will be an instrument in God's hand for making His people in this country stronger and better and more liberal Christians.

Family Life.—The contrast between the life in a heathen home and that in a Christian home is still very marked. In the former we see ignorance, superstition, drunkenness, degradation of woman, and all the uncleanness which one associates with heathenism. In the true Christian home how different is the picture! The man is the husband and not simply the master, the woman is the wife and not simply one of the many so-called wives who were treated more as slaves. If children are given they are looked upon as a gift from God and cared for accordingly. Then God's Word is read and family prayer is held. The treatment of children in such a home is a wonderful contrast to the old days. There is a peculiar idea among the Baganda that the parents of a child can not bring it up, and therefore at an early age the child was given to a relative or friend, and thus grew up practically as a stranger to its parents. This foolish custom is now being dropped by the Christians, who realize that it is impossible for a child to honor its father and mother if it grows up in another home. Now the children are not only being brought up in their own homes, but are daily being sent to school, and there learn, besides the truths of religion, to read, write, and do arithmetic. The results of all this upon the future generation of Baganda will be, by God's blessing, incalculable for good.

Recent Statistics of Uganda and Their Lesson

BY THE RIGHT REV. BISHOP TUCKER

The statistics of the Uganda Mission for last year are as follows: Native clergy, 32; native Christian lay teachers: male, 2,076; female, 392; native Christian adherents: baptized, 43,868; catechumens, 3,324; native communicants, 13,112; baptisms during the year: adults, 5,492; children, 2,829; schools, 170; scholars: boys, 13,846; girls, 7,841; seminarists, 542; native contributions, Rs. 7,029 (\$2,343).

These statistics indicate a marked advance all along the line. The number of adult baptisms is very striking (5,492). Teachers at work and teachers under training show a notable advance. Under the former heading the advance is from 2,199 to 2,468; and under the latter from 292 to 542. The results of this will, I doubt not, be apparent in the years to come, in a still larger increase in the number of candidates for baptism.

The main lesson, I think, to be learned from these statistics is the great need which there is for reinforcing us this year as strongly as possible. Here you have in the last twelve months baptized in Uganda a number which is more than half the total baptisms in the *whole* C. M. S. field. To send, under these circumstances, two or three men would be simply absurd. Candidates for baptism and confirmation last year were more than 10,000. Then look at the seminarists under instruction—518. Mr. Roscoe has been attempting the instruction of 100 at once! The thing is impossible. Then, again, look at the number of children under instruction in one way or another—21,000! Mr. Hattersley is hard at work training school-teachers. But what is he among so many?

But besides the actual work in hand there are the great openings all around—in Acholi, Kavirondo, and Bukedi. The former country must certainly be entered, even if we weaken our centre. Kavirondo must be strengthened, even tho we may rob Busoga of some much-needed workers.

The Outlook for Uganda: Christ or Mohammed

BY J. J. WILLIS

The present missionary force available cannot possibly meet all the claims and enter all the open doors in Uganda. We are, therefore, forced to decide which of these conflicting claims can *least* afford to wait. From a missionary point of view the Kingdom of Uganda occupies a remarkable position. Tho the large majority of its population are still heathen, it may be almost regarded as a Christian country, inasmuch as its legislature is practically Christian, and most of its leading men are Christian by profession. And as a Christian country it stands in the center of Equatorial Africa, surrounded by heathen countries, north, east, south, and west. Beyond this belt of Paganism lies another belt, west, north, and east—Mohammedanism. To the south there is none, and there is no advance of Mohammedanism to be feared from that quarter, but in the remaining three directions there is.

Paganism, natural religion based on no literature, is necessarily a weak religion. It is vague, formless, and takes no really strong hold. Christianity and Mohammedanism are both strong religions, which men hold to the death. Between these two religions the battle in Africa will be fought. It seems more than probable that, before very many years are past, one of these or the other will be the dominant power among the tribes around Uganda who are at present heathen.

Of the three possible directions from which Islam may advance, the most remote is the west. The Mohammedan states near the West Coast of Africa are separated from us by an immense distance; they are barred by vast stretches of pathless forest, and countries under another administration lie between. In any case, we have the Kingdom of Toro, some two hundred miles to the west, standing as an outlying fortress in that quarter.

A more serious danger looms in the north, from the Mohammedanism advancing slowly from Egypt southward through the Sudan. Every year is bringing Egypt nearer to us, as communication by river and road is perfected, and travel from north to south facilitated. The future of the Nile tribes will not be long undecided, and much will depend on whether Christianity or Mohammedanism is first in the field. Many of the Nile tribes farther north are already nominally Mohammedan, but the tribes lying immediately to the north of Bunyoro are not only Pagan, but have, in one instance at least, expressed a strong desire to be taught. Now is our opportunity of extending to the north, and we rejoice that it is being seized.

But if the possibility of Mohammedan encroachment from the north is an eventuality clearly to be reckoned with, a very much more pressing danger threatens from the east. Here the distance from the coast, once to be reckoned by months, is now to be reckoned by days. It was inevitable that with the railway should come in a gush of Swahili; inevitable, too, that they, with their long experience of civilization, should exercise a dominant influence over the tribes in East Africa still in their infancy; and it was clear that with the coming of the line the simple and untaught natives through whose lands it passes should become increasingly more difficult to reach and influence for good as they became more and more under the influence of unprincipled strangers from the coast and from India. There has already been a serious deterioration, yet no hand was stretched forth to save them. For many years past missionary caravans have passed through these lands on their way to Uganda; yet none has remained behind to tell the story of the Cross. The work now must be very much more difficult than it might have been five years ago. Already, as in Uganda, the Swahili are asserting their influence and are widely looked up to. To know a few words of Swahili is counted a badge of distinction, and the highest ambition of some is to be taken for Swahili. The natural and inevitable sequence is the adoption of the *religion* of the Swahili—Mohammedanism. Before us in East Africa lies an immense field and a great opportunity, but it is an opportunity which may not always be open to us.

As we look at the Diocese of Uganda we can not but be conscious that "there is yet very much land to be possessed." From Hoima, in Bunyoro, our present farthest northern station, to Gondokoro is a distance by road and water of about three hundred miles. In the whole extent, while the government has three stations, Wadelai, Nimule, and Gondokoro, we have none. From Port Florence to Naivasha, a distance of some two hundred miles by rail, we have no station and no missionary. These are the two directions in which, more than any other, we are bound to advance, unless we are to find the field already held in force by another. The claims are urgent enough in all directions, but they are imperative in two: northward along the line of the Nile, and eastward along the line of the railway.

MISSIONARY WORK OF THE RUSSIAN CHURCH*

BY J. GANGUIN

Taken as a single church, the Greek Church has not participated in the modern missionary movement. But one of its three branches, the Orthodox Russian Church, has made, and is still making, efforts to disseminate its faith among the pagan peoples of the immense Russian Empire.[†] . . .

Undoubtedly she is the least zealous of the three great Churches which share Christianity among themselves. So far as I know, the branches of this Church in Turkey and Greece have done nothing in the domain of missions. It is necessary to attribute this fact, for the most part, to the Turkish oppression which has checked them during long centuries. On the other hand, the Russian Church, powerfully supported by political power, has had from all time the purpose of uniting under its banner the peoples of the empire.

Nevertheless, before becoming official such efforts were those of individuals, tho officially encouraged. Without going back so far as the celebrated Stephen of Perm, called "the Apostle of the Zyrians," who lived 1340 to 1396, and who was the means of the conversion of a Finnish tribe in the districts of Wologda and Archangel, one has to mention the activity of the metropolitan Filofei Lesczinski (1650-1727), a missionary and "the Apostle of Siberia." Upon the order of Peter the Great he made annual missionary tours, after 1711, in Siberia, in the course of which he burned, in the name of the Czar, idols and pagan temples, and baptized, without previous instruction, numbers of Ostiaks, Woguls, Samoyedes, and Tartars. In the palmy days of the Dutch East India Company, Protestants proceeded in like manner on the coast of Tranquebar and in the Sunda islands. From 1794 to 1837 the monks of the monastery of Balaam (Alaska) worked in a more rational and evangelical fashion, but without lasting success in that cold peninsula of the American continent. The Archimandrite Makari Glushareff (1792-1849) devoted himself to the evangelization of the inhabitants of the Altai mountains.

It was only in 1870 that Innocent, metropolitan of Moscow (Iwan Benjaminoff, 1797-1874), who had rendered long service as missionary in Alaska and Kamchatka, was able to found a "Society for Orthodox Missions." Opinion had made progress, and it was, in general, with joy that his undertaking was approved and seconded. This society is well organized, is placed under the patronage of the Holy Synod, and is supported by fifty-four local committees scattered through almost all the dioceses of the empire. Thus it is able to carry on a fruitful propaganda. The local committees are formed exclusively for the task of collecting gifts, of holding public missionary meetings in order to make the work known, and of distributing appeals and printed reports. The contributions to the society amounted, in 1901, to \$311,570.

Official support seems unfavorable to a spiritual work. It is certain that in these missions converts are baptized after an insufficient period of preparation. Too often, in fact, the preaching of the missionaries consists in an enumeration of the material benefits assured to pagans by their conversion to the orthodox religion; religious instruction and

* Translated and condensed for the MISSIONARY REVIEW from the *Journal des Missions*.

† All the details in this article are taken from the fourth edition of *Die Evangelische Mission*, the indispensable volume of H. Gundert. Calw and Stuttgart, 1903.

grounding in Christian faith are left to be attended to after baptism. Since it is often impossible to give effect to these good intentions, it is found that the faith of the proselytes is *nil*, or at best without depth, while their Christianity shows itself only by outward and formal participation in church ceremonies. The successes of the Russian missionaries in Siberia are found, for the most part, among the Shamanist (Animist) tribes; Buddhists and Mohammedans energetically resist them. . . .

The work which the Russian Church carries on among pagan tribes in European Russia, in the Caucasus, and in Siberia need not long detain us, for it is in those regions particularly that one may note the deplorable and almost unavoidable influence of official control.

Russain missions work chiefly by means of schools. A special enterprise, called "the Brotherhood of St. Guri," was founded at Kazan in 1867, which, by opening schools, by translations, and by colportage, renders valuable services to religious and educational effort. In 1901 this society alone maintained 147 schools with 3,986 pupils.

In European Russia missionary efforts are being made among the Tartars of Riazan, the Bashkirs, and the nomad Woguls of Ekaterinburg, the Cherevinces of Perm, the Orenburg Kirghiz, the Kalmucks, and Kirghiz of Astrakhan, and the Kalmucks of Stavropol. In the Caucasus a "Society for the Restoration of Orthodoxy" was founded in 1860, and works among natives already known as Christians.

Many are the mission fields in vast Siberia, where brave and devoted missionaries wander over frozen solitudes in order to extend the knowledge of their religion. We will not burden our readers by a mere catalog of the names of tribes among which the Society for Orthodox Missions is working. Suffice it to say that it seeks to Christianize all, from the icy borders of the Arctic Ocean to the frontiers of China, Afghanistan, and Persia.

The peninsula of Alaska is a field of labor of the Russian Church which is quite flourishing. The Aleuts, to the number of 2,125, have been entirely Christianized by this means. Bishop Benjaminoff, who became Archbishop Innocent of Moscow, translated the New Testament into their language, and from Sitka he worked with ardor among both Indians and Eskimos. To this day the Russian government supports a bishop for Alaska, who resides at San Francisco, and has under his direction eight missionaries at as many different stations, which represent very broad fields. For instance, the Russian priest at Ikomiut, on the Yukon, is at the head of a parish of about four thousand Eskimos scattered along the Yukon and the Kuskokwim. Without question, the culture of these missionaries leaves much to be desired, and so, consequently, does the religious and spiritual development of the native Christians. As the Russian Church is in its own land, so it must reveal itself also when outside.

In Japan missionary activity of the Russian Church was inaugurated in 1861 by Nicolai Kassatkin, chaplain of the Russian embassy. He did not succeed until 1869 in baptizing three Japanese. It was then that he received abundant financial resources which let him go to work with vigor. Success was not slow to reward his efforts. Many members of the impoverished petty nobility of Hakodate were converted, and the native priests whom he prepares in his seminary zealously disseminate the orthodox faith in the Empire of the Rising Sun. In 1901 the mission had 38 priests (among whom 4 only were Russians), 259 parishes, and 26,680 baptized members. At Tokio, besides a theological seminary, there is a training school for catechists and a girls' school. The mission publishes also three newspapers, one of which is especially for women. It is said that the religious and moral worth of these Christians leaves something to be desired, and that many superstitions are still mingled with their Christian faith. One can not restrain one's self, however, from admiring that which Bishop Nicolai has done as a true and noble Christian.

EDITORIALS

Answering Attacks on Missions

Dr. Toyokichi Iyenaga is a Japanese to whom we are indebted for some quite lively tho fleeting impressions of the character of his fellow countrymen. In the course of the winter he has also given some "illuminating talks" on missions in *China* to audiences willing to accept him as an expert authority on this subject. Taking his lecture on China at the Polytechnic Institute in Brooklyn as a sample of what he has to offer, his criticisms on missions are second-hand, old, and have been fully refuted. He made no logical presentation of a case, and cited neither names, dates, nor located facts. He simply rehearsed the usual vague, intangible criticisms of "missionaries," as tho what applies to one must apply to all; he said, in brief, that they are uneducated, that they are impolite, that they reach only the lowest classes of the people, that they were active in looting Peking, that they attack the Chinese sacred books, that they meddle in Chinese politics, that they buy good land when they build, and that they confuse the people by sectarianism, and by anathematizing one another.

People often wonder why effective answers are not made which shall end such attacks on missions. Answers are made, but they attract few readers because pages may be required to show the insincerity of some general sentence that seems hopelessly to condemn the missionary enterprise in twenty words. In Dr. Brown's "New Forces in Old China," for instance, one who chooses to seek will find complete refutations of almost every one of the glib allegations of Dr. Iyenaga,

There is, however, another reason why such attacks on missions do not stay answered. They are really

directed against the work of Jesus Christ; against His truth, not, by first intention, against the "earth-en vessels" in which the truth is carried. We are not to attach weight to words of those who attack the missionary in order to discredit the missionary's Master and the work for which the Savior died. Wisdom is justified by her works. The work of Christ proves its character by its results. Men sneer at Morrison's missionary methods because in a life's work he made a Chinese dictionary and three Chinese converts. But the sneer dies on the lips before the question of accounting for the 100,000 Chinese evangelical Christians to-day. The fact of the steady growth of the Church of Christ in China is the really conclusive answer to such criticisms of missionaries and of the Gospel which the missionaries preach.

James Wright, of Bristol

A cablegram informs us of the decease of James Wright, of Bristol, son-in-law and successor in work of the late George Müller. He died of carbuncle, on January 29. Mr. Wright was in his seventyninth year, but up to within a few weeks in very vigorous health. The great work Mr. Müller inaugurated he has successfully carried on with the help of his true yoke-fellow, G. Fred. Bergin, on whom now the human share of the great burden falls. Few appreciate the vast outreach of this work, of which the orphan work on Ashley Down is but a part. It embraces four other departments scarcely less important, such as Bible distribution, colportage work, establishment of Christian schools in other lands, and support of missionaries, of whom as many as 100 have been aided at one time. In fact, the whole of this fivefold work has been directly and indirectly missionary and evangelistic. May we ask much prayer for Mr. Bergin in the sudden and overwhelming burden of responsibility rolled on his shoulders?

BOOKS FOR THE MISSIONARY LIBRARY

NEW FORCES IN OLD CHINA. By Arthur J. Brown, author of "The New Era in the Philippines." 382 pages, with maps. Illustrated. Price, \$2.00. F. H. Revell Co., New York. 1904.

One naturally wishes to understand the Chinese, now that they are said to be passing through changes which may shift the balance of the world. The wish is thwarted at every point by what seems to be a deliberate Chinese purpose to hide facts.

People in this dilemma will find Dr. Brown's book a marvel of lucid interpretation of the black-eyed, yellow-faced men of the queue. The first section of the book carries one into actual life scenes in China by means of an attractive picturesqueness of description that not only shows the crowded streets, but makes audible their din, and causes one with a too inquisitive nose to think that he knows experimentally their unfragrance.

Tho these unveilings of Chinese life in Dr. Brown's book are mere glimpses, they insure some understanding of deeper things later on. The forces now at last taking effect upon the stagnant life of China are described intelligibly and in order. First, there is the commercial force, revolutionizing economic conditions, embittering the struggle for bread, and lashing like a taskmaster's whip distant peasants who have no word for "competition," and who never saw steamer, railway, or white man. Second, there is the political force—the great world-powers pressing upon the frontiers, like a rising tide that threatens to submerge the old empire while it is still debating whether the ancient dikes should be strengthened, or whether buoyancy should be sought by which to rise with the tide. Third, there is the missionary force and the Chinese Church, partially recog-

nized as the only one of the three forces that has humanity enough among its qualities to offer the yellow nation a source of uplift suited to the emergency.

One lays down this book with a vivid and startling impression of the gravity of China's day of crisis and of the brevity of Christendom's moment of opportunity there. Incidentally, the facts carefully marshalled upon these luminous pages emphasize the causes of the savagery which has more than once blindly struck out at the foreigner who stands for all disturbing forces. Incidentally, too, these pages shed much light upon the folly of inadequate writers who ascribe to "blundering missionaries" the untoward stages of the travail out of which a noble nation, let us hope with Dr. Brown, is shortly to be born.

HEROES OF THE CROSS IN AMERICA. By Don O. Shelton. 12mo, 304 pp. Cloth, 50c., paper, 35c. Young People's Missionary Movement, New York. 1904.

This is a mission-study text-book, but full of living human interest. Of the five heroes sketched, only two—David Brainerd and Marcus Whitman—have a wide interdenominational reputation. The other three are, however, heroes worth knowing about. John Mason Peck was a Baptist pioneer in Missouri and Illinois. It is well for us to review occasionally the conditions in the middle West in these early days, and to honor the men who were used of God to establish a Christian civilization in place of barbarism. John L. Dyer, a Methodist pioneer among the miners in Colorado and New Mexico, was known as the "Snow-shoe Itinerant." His life was filled with noble self-sacrifice, the fruit of which is seen to-day. Joseph Ward, a Congregational preacher

and founder of Yankton College, South Dakota, was another of the makers of the West. He found Yankton, a village 63 miles from the railroad, one of the worst of the river towns, and left it a thriving city, with many established Christian institutions. The closing chapter sets forth America's greatest need—namely, men and women who heroically purpose first of all to do the will of Jesus Christ. Pastors and young people will find the volume an excellent basis for definite home mission study.

THE MORMONS. By Rev. Samuel E. Wishard, D.D. 16mo, 121 pp. 35c. Presbyterian Board of Home Missions, New York. 1904.

Dr. Wishard writes from personal knowledge and a wide experience with the Mormons in Utah. He has given us by far the best brief statement of their history, beliefs, and characteristics, together with a short—too short—account of the Presbyterian missionary work among them. This might well be used as a pamphlet to inform those who do not know what the Church of the Latter Day Saints really is and teaches.

THE BURDEN OF THE CITY. By Isabelle Horton. 12mo, 222 pp. Cloth, 50 cents; paper, 30 cents. Fleming H. Revell Co. 1904.

We are rejoiced to see growth in the study of home and city missions. The superintendent of social and educational work in Halsted Institutional Church, Chicago, has written this second volume of the Interdenominational Home Mission Study books. She does so under the headings of "Settlement Work," "The Modern Church," "Deaconess Work," and "Children's Work." The city is the vortex of American life, and the work there is complex with problems and difficulties. Miss Horton well calls attention to the need of the rescue of the individual for the

reformation of society, and has learned from experience that social settlements which leave out religion do not accomplish the best results. To our mind, the author devotes too little space to distinctly rescue missions in proportion to some other phases—such as deaconess work. The closing chapter is an indirect but strong plea for cooperation for the redemption of the cities. There is need of all good agencies under the sun, together with the power of God, to accomplish this result.

NEW BOOKS

THE BLUE BOOK OF MISSIONS, 1905. Prepared by the Bureau of Missions. 12mo. \$1.00, net. Funk & Wagnalls Co. 1905.

UGANDA'S KATIKIRO IN ENGLAND. By Ham Mukasa. 8vo. 10s. 6d., net. Hutchinson & Co., London. 1904.

THE STORY OF CHISAMBA. A Sketch of the African Mission of the Canadian Congregational Churches. By H. W. Barker. Canada Congregational Foreign Missionary Society, Toronto, Canada. 1905.

INDIA. By Colonel Sir Thomas Hungerford Holdich, Late Superintendent Survey of India. With maps and diagrams. Cloth, 8vo, 375 pp. \$2.50. D. Appleton & Co., New York. 1904.

VALLI. A Story of the Todas of India. By P. A. Grover. 16mo. Paper. 6d. Church Missionary Society. 1904.

THE KINGDOM OF SIAM. Edited by A. Cecil Carter. Illustrated. Cloth. Decorated cover. 8vo, 280 pp. \$2.00. G. P. Putnam's Sons, New York. 1904.

CROSS AND CROWN. Stories of Chinese Martyrs. By Mrs. Bryson. 12mo. 2s. 6d. London Missionary Society. 1904.

A THOUSAND MILES OF MIRACLE IN CHINA. (Fleeing from the Boxers.) By the Rev. Archibald E. Glover, M.A., of the C. I. M. 12mo. 6s. Hodder & Stoughton, London. 1904.

SILVER GILT. A Mission in China. By Margaret Faithful Davis. 16mo. Paper. 6d. Church Missionary Society, London. 1904.

THE LAND OF RIDDLES. (Russia of To-day.) By Hugo Ganz. Translated from the German and edited by Herman Rosenthal vi.-331 pp. \$2.00. Harper & Brothers, New York. 1904.

A PECULIAR PEOPLE. The Doukhobors. By Aylmer Maude. 8vo. \$1.50, net. Funk & Wagnalls Co., New York. 1905.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Missionary Secretaries in Conference The Twelfth Annual Conference of the Foreign Mission Boards of the United States and Canada was held at the Bible House, New York, on January 11 and 12, 1905. Twenty-eight Boards were represented by eighty-six secretaries or other officers. The subjects discussed were: The Establishment of a Committee of the Conference for Reference and Arbitration; the Young People's Missionary Movement; Missionary Exhibits; How to Enlist Large Givers to Foreign Missions; Missionary Magazines; European Communities on the Mission Field; Outlook in the Kongo Free State; Dealing with Candidates for Missionary Service; Survey of the Last Decade of Missions, and the Relation of the Mission to the Native Church and Its Leaders.

A bystander could not fail to be thrilled by a sense of the importance of this body in relation to the progress of the Kingdom of Christ. For these men of different societies and different religious denominations discussed the practical topics before them without the slightest hint of denominational differences of opinion. They talked with a freedom and a cordial sympathy that suggested an assembly of directors of a single great enterprise.

Perhaps the topic of greatest general interest discussed at the Conference of Missionary Secretaries was a study of the hindrances to missionary effort issuing from the European communities living on the mission field. The paper on this subject was carefully drawn up, reciting thoroughly verified facts. After all exceptions to

the rule have been gratefully noted, such communities, as a rule, oppose Christian teaching by disorderly living and by aggressive hostility. Their influence is the influence of Antichrist. It is with special satisfaction, then, that we learn of the purpose of Rev. Dr. Howard Agnew Johnston shortly to labor with the members of such communities in the Levant and the Far East. Dr. Johnston is to make a tour of some sixteen months among the Presbyterian missions, giving to the missionaries, the churches, and the students, also to the European business communities, a message of individual responsibility for teaching Christ to those who know Him not. The Presbyterian Board has done wisely in asking Dr. Johnston to undertake this important work.

It was decided to meet next year in Nashville, Tennessee, immediately before the Student Volunteer Convention in that city.

A Decade of Progress The secretary of the Conference, Mr. William Henry

Grant, read a paper, giving a "Brief Survey of the Decade." In addition to the forward movements toward interdenominational fellowship, comity, and cooperation at home and abroad, and the progress in self-support and self-propagation in the native Church on the field, the figures for numerical and material advance are very encouraging. According to these statistics, foreign workers in mission fields have increased during the last decade 60 per cent., and native Christian workers over 56 per cent. (probably 65 per cent.). The income of Foreign Mission Boards from home sources shows an advance of 50 per cent., and from

native contributors 96 per cent. to 100 per cent. The mutual reflex influence of home and foreign work is noticeable. Increase of faith and sacrificing service on the part of home churches is followed by similar symptoms in foreign lands, and, *vice versa*, the larger activities and quickenings in mission fields awakens new interest and stimulates giving at home.

Episcopacy The *Church Calendar* for the cur-

American Negro rent year gives this presentment of facts: Our duty to the cause of civilization and humanity in this land requires that we should leaven the life of the 9,000,000 negroes in this country with Christian principles. How inadequate our expenditures are to such a task may be the better understood by remembering that the \$65,000 appropriated annually for work among these millions of black people is less by 20 per cent. than the amount spent last year to maintain one parish house on the East Side of New York, in the midst of a population of about 100,000 people. Missionary work among the colored people is carried on in 21 dioceses and 3 districts by 127 clergy—many of them colored men. There are nearly 15,000 baptized persons, and nearly 9,000 communicants. Last year confirmations numbered 882.

Benevolent Giving in 1904 The estimate of large gifts last year for public purposes reaches a total of almost \$62,000,000. Of this sum, \$18,189,000 went to educational institutions; to galleries and museums, nearly \$9,000,000; to churches and Y. M. C. A., nearly \$5,000,000; to hospitals, \$2,500,000; to libraries, \$1,500,000; and to miscellaneous objects, \$16,000,000. Besides this, nearly \$10,000,000 were sent abroad, divers missionary objects receiving quite a large proportion.

Religious Statistics for 1904 Rev. Dr. H. K. Carroll has again put forth, in the *Christian Advocate*, his annual statistical tables relating to the progress and condition of the several religious denominations of the country for the year 1904:

DENOMINATIONS	SUMMARY FOR 1904		<i>Net Gain for 1904 Communicants</i>
	<i>Ministers</i>	<i>Communicants</i>	
Adventists (6 bodies)	1,590	92,418	2,942
Baptists (13 bodies) ..	35,713	5,150,815	85,040
Brethren (River) (3 bodies)	151	3,605	.....
Brethren (Plymouth) (4 bodies)		6,661	.....
Catholics (8 bodies) ..	13,521	10,233,824	241,955
Catholic Apostolic	95	1,491	.....
Chinese Temple .....		.....	.....
Christadelphians		1,277	.....
Christian Connection	1,348	101,597	.....
Christian Catholic (Dowie)	104	40,000	.....
Christian Missionary Association	10	754	.....
Christian Scientists	1,222	66,022	5,739
Church of God (Winebrennarian)	460	38,000	.....
Church of the New Jerusalem	133	7,982	13
Communistic Societies (6 bodies)		3,084	.....
Congregationalists	6,127	667,951	7,551
Disciples of Christ ..	6,635	1,233,866	26,489
Dunkards (4 bodies)	3,258	114,194	41,000
Evangelical (2 bodies)	1,423	164,709	1,716
Friends (4 bodies)	1,445	117,065	510
Friends of the Temple	4	340	.....
German Evangelical Protestant	100	20,000	.....
German Evangelical Synod	945	209,791	.....
Jews (2 bodies)	301	143,000	.....
Latter-Day Saints (2 bodies)	1,560	343,250	1,178
Lutherans (22 bodies)	7,471	1,789,766	73,856
Mennonites (12 bodies)	1,200	60,953	1,061
Methodists (17 bodies)	39,977	6,256,728	69,244
Moravians	130	16,327	232
Presbyterians (12 bodies)	12,658	1,697,697	36,175
Protestant Episcopal (2 bodies)	5,139	807,924	25,381
Reformed (3 bodies)	1,994	401,201	10,423
Salvation Army	2,367	23,009	.....
Schwenkfeldians	3	600	294
Social Brethren	17	913	.....
Society for Ethical Culture		1,500	.....
Spiritualists		45,030	.....
Swedish Evangelical	291	23,400	.....
Theosophical Society		2,431	531
United Brethren (2 bodies)	2,385	273,200	d6,914
Unitarians	555	71,000	.....
Universalists	727	54,000	462
Independent Congregations	54	14,126	.....
Grand total in 1904	51,113	30,313,311	582,878
Grand total in 1903	149,439	29,730,433	889,734

An American Gift to Mexico, China, and Manila Mr. John H. Converse, of Philadelphia, has recently visited the Presbyterian mission in Mexico, and as an expression of his interest in that work has generously contributed \$50,000, to be used especially in the purchase of land and buildings needed by the college and theological seminary at Coyoacan, Mexico City. Mr. Converse submitted the gift with the stipulation that a certain proportion might be diverted for such purposes as the Board judged more urgent. In view both of the original purpose and the supplementary proposal of Mr. Converse, the Board has voted to appropriate \$39,279 to the institutions named in Mexico, \$6,721 to be used for hospital and residences in the Hunan Mission, China, and \$4,000 for the new Training School for Christian Workers at Manila, in the Philippines.

Baptists in Our Islands Since the close of the Spanish-American War the membership of American Baptist Churches, North and South, has increased in the regions affected from zero to more than 4,700, divided as follows: Cuba, almost 2,000; Porto Rico, 1,000; and the Philippines, 1,700. The churches formed within five years number 48.

The Water Street Mission, New York The thirty-second annual report of the old Jerry McAuley Mission tells of a year of difficulty and of blessing under the noble superintendent, Samuel H. Hadley. The past year has been one of exceptional trials, because the work grows faster than the income. Thousands of ex-convicts come to this mission, because they have heard that here they will find a friend to help them. Many of these find Christ,

and are saved for this world and the next. There is no note of complaint from Brother Hadley and his wife, who are giving themselves to this hand-to-hand and heart-to-heart work, but there is a note of sorrow that they must be handicapped by lack of support from Christian people. The deficit for the present year is \$2,103.20.

Work of the American Board Work is carried on in all the fields in

Up to Date 1,693 places, where regular Christian services are held. The number of missionaries is 570, of whom 184 are wives and 182 are single women. There are 4,179 native Christian laborers engaged with our missionaries in the work of education and evangelization. Of these, 272 are pastors, and 2,178 are teachers. Twenty-three new churches have been organized, making a present total of 558 churches, with a membership of 62,123. These churches added to their numbers last year upon profession of faith 5,708 new members, while there are over 70,000 pupils in the Sunday-schools. These missions have 14 theological schools, with 18 collegiate institutions. In these there are 2,345 students in training, with nearly 7,000 in high and boarding schools, and nearly 44,000 in village schools. The total number of pupils under instruction in all of the institutions of the Board is 70,818—an increase of more than 3,000 during the year. The native peoples contributed for the support of this work \$173,184.

A Notable Centennial in Store The centenary of the prayer-meeting held by college students under the haystack at Williamstown, Mass., is approaching, and a proposition has already been made that the annual meeting of the American Board in 1906 be held in the vicinity of Williamstown, so that suitable

commemoration may be made of that notable event. Unfortunately, tho not strangely, neither the month nor the day of the month can be given to which that immortal "haystack meeting" belongs. As Secretary E. E. Strong states, "All that comes to us is that it was 'on a sultry afternoon in July or August.'"

A By-product The Boston Young of Y. M. C. A. Men's Christian Association has 1,586 students in its evening institute, which it calls its "mis-fit factory." One of the students was a sailor who, after a course in clay modeling, has become a sculptor, and now earns four times as large a weekly wage as he did before. Another who was a freight clerk is now a house physician in a hospital. A printer has become a successful lawyer, and a grocery clerk a well-to-do engineer. The association teaches over 70 branches. Many a man has powers and possibilities in him of a kind unsuspected by himself and his neighbors. The school or institution that gives a new direction to old capacities does a useful work in any community.—*Zion's Herald*.

A Missionary Social in Oberlin It may not be generally known that Oberlin College can scarcely be matched for evangelizing zeal and effectiveness, since from its walls have gone forth to the ends of the earth almost 250 men and women, while nearly three times as many have wrought in home fields. Besides, missionaries' children are cared for in Tank Home, with more than 40 boys and girls now finding shelter and nurture within its walls. One evening, not long since, a reception was given in the Home to Miss Mary Porter, just returned from North China (and through

whom the money for the large and commodious building was secured), at which missionaries were in attendance from Austria, Turkey, Africa, India, China, Japan, and Micronesia. No less than 116 adults and children from the foreign field are sojourning in the near neighborhood.

**Canadian Church union in
Saints Coming Canada between
Together Presbyterians,
Methodists, and
Congregationalists** is progressing favorably. A joint meeting of the committees of the three bodies was held at Toronto, and there was a full discussion on the five points of doctrine, polity, administration, preparation for the ministry, and legal tenure of property, and it was the united conclusion that all these points could be so disposed as to make union possible.

**Dr. Grenfell, Dr. W. T. Grenfell,
of Labrador** Oxford man—physician and surgeon,

master-mariner, author, adventurer, founder of a system of cooperative stores, and administrator of hospitals and a hospital ship—is now in the United States, prepared to tell of his work, which God has so abundantly blessed. Mr. Norman Duncan, the author, who has seen his work, writes: "Dr. Wilfred T. Grenfell, of the Royal National Mission to Deep-Sea Fishermen, is not a missionary of the familiar type; he is less a preacher than a physician, and not more a physician than a philanthropist and industrial inspiration and organizer of the most sane and practical sort. Moreover, he is the devoted champion of the simple folk among whom he labors. These folk inhabit some two thousand miles of what has been called by seamen 'the worst coast in the world.' What with fog, wind, reefs, and ice, navigation of those waters is a

matter of extreme difficulty always, and often of hardship and dreadful danger. Nevertheless, in summer and winter, Dr. Grenfell manages to make his professional round—in summer by the little hospital ship *Strathcona*, in winter by means of dog-team and komatik. It is a proverb on the coast that he regards neither hardship nor peril."

Canada Needs According to the **Bibles in Twenty-seven Tongues** *Presbyterian Record*, the British and Foreign Bible Society has such a task on in the dominion. The Upper Canada Auxiliary has its headquarters in Toronto. The issues last year from this depot alone included the following foreign languages: Arabic, 2; Armenian, 3; Chinese, 50; Cree, 9; Danish, 22; Dutch, 8; Finnish, 44; Flemish, 3; French, 341; Gaelic, 27; German, 761; Greek, 26; Hebrew, 135; Hungarian, 994; Icelandic, 7; Italian, 150; Japanese, 400; Norwegian, 30; Polish, 69; Rumanian, 31; Russ, 371; Ruthen, 2,084; Spanish, 3; Swedish, 41; Syric, 3; Welsh, 1.

An Awakening in Mexico A Union Evangelistic Movement has recently been undertaken by the Protestant churches of Mexico City with splendid results. The pastor of Union Church was a delegate to the Congregational Council at Des Moines, and carried back with him a message which is being followed by a concerted effort to reach the unchurched members of the English-speaking colony in the capital of Mexico. Union prayer-meetings have been held, the pastors are pressing home the responsibility of Christians as evangelists, and special united services are being held February 12 to March 5. Let earnest petitions be offered in behalf of our brethren in this neighboring land that the Holy Spirit

may work with them to change many lives into consecrated service to Christ.

EUROPE

British Medical Missionaries for January contains, as usual, the names of all medical missionaries holding British degrees or diplomas, together with the countries of their present residence and the societies under which they serve.

The total is 357, as against 339 a year ago. The Church Missionary Society leads with 66, the United Free Church of Scotland follows with 59, the London Society with 37, Established Church of Scotland, 21; Presbyterian Church of England, 20; Irish Presbyterian Church, 16; Society for the Propagation of the Gospel, 15; Church of England Zenana Society, 14; Baptist Society, 14; China Inland, 13; Wesleyan, 13; and 31 other societies with less than 10, and most of them less than 5.

The Religious Tract Society This organization has recently passed its first centennial.

It was formed to promote the circulation of religious books and treatises at home and abroad, and now has printed important tracts in 250 languages, dialects, and characters. Its annual circulation is over 46,000,000, and its total distribution up to March, 1904, was 3,586,000,000. During the past twelve months the society had printed in all 492 new issues, of which 140 were tracts. The total circulation from the home depot, including books, tracts, periodicals (counted in numbers), cards, and miscellaneous issues, was 26,936,260, of which 11,563,900 were tracts. Grants to Sunday-schools and other libraries amounted to 303; and 2,311 Bibles, 4,367 Testaments, and 985 other publications have been given to 20 school boards.

The New Bible Society Magazine According to previous announcement, the British and Foreign *Bible Society Reporter* was transformed into the *Bible in the World* as the new year opened, or the former ceased while the latter began to be. As to paper, type, illustrations, and contents, the initial number is most excellent. Among the more than a score of contributors appear the names of such as the Bishops of London and Durham, the Earl of Stanford, Principal Fairbairn, J. Monro Gibson, and Ian McLaren. As many other eminent contributors are promised for the next issue.

Departure of British Student Volunteers The *Student Movement* for December gives a list of British student volunteers who have sailed for the foreign field during last year. They number 93 in all, and they appear to represent every evangelical church and society at home, as well as every university and many colleges, while they go forth into all parts of the world.

Religious Changes in France France, which was at one time the mainstay of the papacy, is now gradually but surely demanding a separation of Church and State. This will be a gain to Protestants, but not without some hardship, as Protestants as well as Romanists have received some support from the State. The step will, however, lessen the power of the churches to control local and national politics. M. Buisson, president of the commission on the Briand Bill, says that "there is in France a current of opinion so manifestly favorable to the separation of the Church from the State that the deputies and senators can not do otherwise than vote in conformity with the

wishes of the electors." That it is impracticable immediately to realize the ideal of a free Church in a free State "is the terrible result of a Military State, the ruling classes in which do not believe in Christ, struggling with a Jesuitized Church, which frightfully misrepresents Him and the Gospel He proclaimed and the Church He founded. The Paris Missionary Society is already feeling the result of public absorption in the political aspects of the question. The contributions to the society's work have fallen one-third in the last year. We believe the separation will come, and that ultimately it will be a blessing.

General Booth in Germany The General of the Salvation Army has recently had a remarkable success in Berlin. All classes have crowded to his meetings, and greeted him with the utmost enthusiasm. The general speaks in English, his words being translated sentence by sentence by a German officer. This is General Booth's thirteenth visit to Berlin, and each time he has clearly seen how much greater hold the Army has on public opinion.

The Gospel Spreading in Bulgaria Mr. Porter, of the Austrian Mission of the American Board, writes in the *Herald*:

Recently we have had a Macedonian call from near Macedonia itself. In St. Helena a Bohemian colony, located near where the Danube leaves Hungary for Servia, enjoyed for a little time, several years ago, the services of our dear brother Chorvat. He was forced to leave them, but the good seed has been bearing fruit. Several families have removed from St. Helena to Bulgaria to enjoy the privileges of the Gospel. They joined the Methodist Church there. This last summer we received a letter begging us to "come over and help them." Forty-seven had

left the State church, which is ministered to by a dissipated clergyman who can not speak Bohemian, altho the larger part of his congregation speak no other tongue. They had not attended the communion service for years. Children were unbaptized. And there was a real longing for the services and consolation of a "man of God." We sent down the editor of our church paper, who spent several days with them, organized a church of 43 members, baptized children, and strengthened them spiritually. They are to support wholly a promising young man, a Slovak, who will minister to them as he can. We shall visit them occasionally also.

ASIA

Moslems Petitioning for Schools In the British Syrian Mission, the schools, established in 8 villages, are doing

much to raise the women from a state of degradation, and the educated girls take quite a different position in their homes. The sheiks of 13 more villages are petitioning for schools. Many Druses, as well as nominal Christians, have received the Gospel message. A Christian traveler, lately passing through Syria, came in contact with missionaries and native teachers of various organizations and missions in Syria and Palestine, and saw what they were doing, and says that he was struck with the noble young men and young women converted to God by these missions; and as he noted the physical beauty, wonderful intelligence, and Christian knowledge of all these young people, he felt that the flower of the youth of Syria had been laid hold of.

Turks Attending a Commencement The annual report of last year's work in Euphrates College, Harpoort, Eastern Turkey, ends thus:

Let me close this letter with a few words of some Turkish officials which were reported to us. These

men were present at our graduating exercises, and later, in speaking of the audience of women, said: "What a remarkable gathering that was! Think of those women sitting in such an orderly way! Our women don't care for anything but low talk and dirt. Those women seemed modest, even if their faces were uncovered. They are receiving an education, and rising up to a level with the men. We Turks are nowhere. We have no schools for our girls, and the education which our boys receive does not amount to much."

Selling Bibles in Turkey The latest despatches from Turkey indicate that

the insistence of the American and British ambassadors, that the right to sell Bibles in the Turkish domains, has been effective. The British and Foreign Bible Society agents had been forbidden to sell Bibles in Uskub and other places, and appealed to the representatives of the Christian powers. The reason for the opposition of the Turks is peculiar—that is, that the Bibles are so cheap. The prices are "so ridiculously low" that it gives the transaction the appearance of a "propaganda." They are not used to reasonable prices in religious matters. A propaganda of the truth is what the Turks fear. It endangers their system of errors and superstitions.

Murderers in Persia to be Punished United States Minister Pearson, our representative in Persia, has earned

the congratulations of President Roosevelt and the Department of State by the effective way in which he has brought the Persian government to terms in the settlement of claims arising out of the murder of Rev. B. W. Labaree. All the offenders are to be punished, and the widow of the murdered missionary is to receive \$30,000, altho she did not ask it. It appears that the chief criminal is a lineal de-

scendant of Mohammed, and hence is possessed of such sanctity that the Persian authorities scarcely dare to take his life. Mrs. Labaree has not asked for the money; she and the father and brother of the murdered missionary are giving their lives for these Persians.

First General Assembly in India Very important meetings of the Presbyterian Alliance of India have

recently been held at Allahabad to consummate, if possible, a union of the eleven Presbyterian Churches in India into one Church. These eleven bodies are scattered over the five provinces and 33 presbyteries and 332 churches, with 22,167 communicants, 39,049 adherents, and a total Christian community of 73,983. Forty-eight delegates from these assembled on December 15th to form a General Assembly. Rev. K. C. Chatterji, D.D., was elected moderator. A Confession of Faith, which had been prepared at previous meetings of the alliance and submitted for approval to the home churches, was adopted, a Provisional General Assembly was formed, and the utmost enthusiasm and good will prevailed. This is the first occasion in which Churches of Europe and America have united, and it is a hopeful augury for the future.

A. H. EWING.

Hindu Christians The *C. M. S. Gleaner* contains this and hope-inspiring statement: "A well-known colleague of Mr. Mott and Mr. Robert Speer, in the person of G. S. Eddy, Secretary of the Y. M. C. A. of South India, during a recent interview, brought before the committee some facts of a highly encouraging character. Mr. Eddy, in company with a devoted Indian worker—'a product of C. M. S. missions'—has

recently conducted a series of largely attended meetings for the deepening of spiritual life among Tamil converts and agents in South India and Ceylon. His observation of the native Christian communities led him to notice some hopeful instances of the springing up of indigenous societies (entirely self-supporting and self-governing) in Ceylon and Tinnevelly for evangelizing other parts of India; and other instances of native Christians holding (on their own initiative and by their own agents) conventions for fellow-believers. This is cheering news, which we hail with thankfulness."

A Moslem Convert from Afghanistan The son of a Mo-

hammedan Afghan robber chief has left his father's castle, crossed the frontier, and made public profession of faith in Jesus Christ at the C. M. S. mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is to-day trying hard to be humble, gentle, and Christ-like. He is, therefore, within reach of the prayers of Christians.

A Christian Woman Lawyer in Bengal The appointment of Miss Cornelius Sorabji, daughter

of the late Rev. Sorabji Kharsedji, of the C. M. S., as legal adviser to the Bengal Court of Wards is a forward step on the part of the government, as *purdah* ladies will now have the advantage of conferring about their legal business with a trained lawyer of their own sex, to whom they can speak face to face, without the intervention of a screen. Miss Sorabji was the first female native of India to qualify for the bar. She

is an I.L.B. of Bombay University. Mrs. Sorabji, her mother, is engaged in important educational work in connection with the Zenana Bible and Medical Mission at Poona.

A Remarkable Movement in India The Rev. H. D. Griswold, of Lahore, tells of a remarkable religious movement in the Punjab called, after its founder, "Chet Ram." This man was a Hindu Baniaa by birth, who died in 1895, at the age of 60. He was at first the disciple of a Mohammedan fakir. While under the fakir's influence he is said to have had a vision of Christ, who commanded him to build a church. This was between 1860 and 1865, and from that time Chet Ram professed to be a believer in Christ, and began to gather disciples in His name. His religious creed is a strange amalgam of Hinduism, Mohammedanism, and Christianity, while the adoration paid to the Bible as a book is not unlike the worship of the *Granth Sahib* by the Sikhs. The members of the sect seem, as a rule, to identify Chet Ram with Christ. There are two classes of followers—ordinary lay members, who are householders and engage in their own occupations, and the monks, who are celibates, live on alms, and spend their time in preaching. There seems to be some sort of initial rite, corresponding to baptism, which admits to the community, and there is also a curious ceremony of "earth baptism" performed, when a lay member of the sect tears off his clothes, casts dust upon his head, and becomes a Chet Rami monk. The sect is said to number about 5,000, but accurate returns are not available. Caste is so far observed that converts from different castes eat their food separately from each other. There does not seem to be

any recognized form of worship; and altho all Chet Ramis are supposed to possess a Bible, very few are able to read it.

The central sanctuary at Buchhoke is generally regarded as a relic chamber. At night a *chiragh* is burned as at the tombs of Mohammedan saints, and worshipers prostrate themselves and deposit their offerings.—*The Christian Patriot* (India).

Christ Preached in Lhasa	A converted Eurasian Buddhist, who has worked among Nepalese and Tibetans, and who accompanied Col. Younghusband's expedition into Tibet, wrote as follows from the sacred city :
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We are just encamped on a park right in front of the Potala (the residence of the Dalai-Lama). We passed by the biggest monastery, containing 9,000 monks, some two miles from here. It is a massive building situated at the base of a mountain; at a distance it looks like a beehive. The second largest, called Sera, is just on our left side, it is also an immense building, with more than 5,000 monks. The Potala stands on a prominent hill, the golden roof was shining as we entered the west gate. The medical college is built on a very high hill, and is adjacent to it. The gate of the city is built where the two hills meet.

There are Chinese, Mohammedan, and Nepalese residences in the city permanently. The Mohammedans have a mosque. All these people inter-marry with the Tibetans, and the population is a mixed one already. When we asked the people why they would not agree to the mission or the Europeans coming, they said the religion was different. But this is only an excuse. The truth is they are afraid of losing their independence. They have repeatedly told the commissioner that they are fighting for their religion. While at a village called Yong, I asked an old man what there was in the four "Chortens" (hollow stone tombs), seen at a distance; he said there was a "Lha," a god, and they worship him.

Farther on I saw the tomb of an Indian Buddhist missionary who had lived in Tibet twelve years, preaching and teaching, and now they worship him as a saint. He is known as "Atisha." It is a pity there are no Christian missionaries inside Tibet. I have had some opportunities of witnessing for Christ on the way, and I hope, D. V., to be able to do something among the people as soon as I have an opportunity. One soldier was converted, and others are anxious to be taught. I do pity these people, who bow down to idols and do not know the true God. However, I am sure God will give them a chance of hearing the good message of salvation, and I am glad in my soul that the day is not far distant. I have been able to preach the Gospel in Lhasa, and have distributed some copies of the Gospels.

DAVID MACDONALD,
Assistant Antiquarian, Tibet Com.

Influence of Christian Women Dr. J. P. Jones, of the Marathi Mis-

sion, has written:

It may be well to add emphasis here to the position of women in the native Christian community as a direct result of mission endeavor in India. The new womanhood of the infant native Christian community has begun to impress itself upon the land. There are nearly 500,000 women and girls connected with the Protestant missions of that country to-day. They are being trained for, and introduced to, new spheres and opportunities such as the women of India never dreamed of before. Thousands of them are engaged as teachers and Bible-women. Some practise medicine; others adorn and cheer the homes, beautify the lives, and strengthen the work of pastors and preachers, of teachers, doctors, and other professional men. They grow into the full bloom of womanhood before they leave their school-training, and they go forth well equipped intellectually, morally, and spiritually for the manifold duties of life.

Hindus Losing Zeal A wealthy Hindu in Calcutta, anxious to promote Hinduism, and especially the "Vedantic philosophy," engaged at a handsome salary one of the

most learned Vedantist philosophers in Calcutta to lecture in the Calcutta University. The lectures were free to the general public, and a prize was promised to the best pupil. A missionary went to see the learned professor in his gorgeous robes, and to listen to his "wonderful philosophy." Was the hall crowded, as one might expect? On the contrary. There were but two hearers present, and sometimes only one; not enough to take competitive examinations for the prize.

REV. F. W. WARNE.

A C. M. S. in China This strange story comes through the columns of the *C. M. S. Gleaner*.

Three Chinese Christian doctors, two of whom had been educated at Trinity College, Ningpo, and afterward had been transferred to Dr. Main's medical class at Hang-chow, met together in the summer of 1901, and reflecting on how they had received the grace of God from their childhood, wondered what they could do to manifest their gratitude. They then offered prayer, read their Bible, and thought of subscribing money to help some evangelist. Following on this meeting, and after surmounting various difficulties, a regular Chinese Church Missionary Society was started in 1902, with branches in Ningpo, Shanghai, and Hang-chow. The committee consists of 11 members, 7 of whom are Trinity College men. With the consent of the C. M. S. Conference, the new society has successively engaged as its first missionaries 2 former pupils of Trinity College. They have been planted at stations some 15 miles apart (some 40 to 60 miles from Hang-chow), in the districts of Fu-yang and Sin-chang. Bishop Moule visited these places in July last, catechizing, baptizing, confirming, and celebrating Holy Communion. The 2 missionaries, Mr. Tsong and Mr. Tsang, having been recommended to the Bishop as candidates for ordination by their committee last spring, and, each candidate doing excellently in his examination, he admitted them both to Deacons' Orders at Hang-chow on

Sunday, August 14th. He was assisted in the examination and at the service by 5 other Trinity College, Ningpo, men.

A Griffith John Memorial for Hankow The Central China Religious Tract Society reports a constant increase in the

circulation of Christian literature. Last year over 2,100,000 publications were sold. The increase in the work calls for a depot at Hankow, which they wish to secure as a memorial to the first and only president the society since its commencement in 1875, who now attains the fiftieth year of his work in China. Dr. John has always taken a large share in the hard work of the society, and it is most fitting, therefore, that the extension of the tract society's work be associated with the jubilee of Dr. John's missionary work. The society desires to obtain a plot of ground and to build a depot, a bookshop, a committee-room, and rooms for a depot superintendent, which shall be the property of and a home for the Central China Religious Tract Society, and a permanent memorial of Dr. John's jubilee. About \$15,000 is needed for this purpose, but much of it must probably come in small sums.*

Marked Growth in China Ll. Lloyd writes as follows in the *C. M. S. Intelligencer*:

"I would notice as a cause for deep thankfulness the growth of the native Church and of our work generally throughout the province, and the large increase in our staff of workers. Looking back fifteen years, I find that the number of missionaries is Fuh-Kien was less than 20 all told, of whom only 3 or 4 were single ladies. Now we num-

ber 87, of whom about half are single ladies. Then we had only 7 native clergy, now we have 19. To the above must be added the devoted band of ladies, 42 in all, sent us by the C. E. Z. M. S., all of whom, side by side with their C. M. S. sisters, are rapidly solving the problem which so long perplexed us in bygone days, how to reach the women and children of Fuh-Kien, and of whose self-denying labors and quiet fearlessness it is impossible to speak too highly. Fifteen years ago we had only 1 medical man and 1 hospital; now we have 7 medical men, 6 qualified lady doctors, and no less than 8 hospitals. Surely this large increase in our staff of workers calls for loud praise to the Giver of all Good, who, among His other gifts, gives men and women for His work."

Japan in Formosa By her conduct of affairs in the Island

of Formosa, which she acquired in 1895 as a result of the war with China, Japan appears to be giving satisfactory proof of her ability as a colonizing power. Formosa had been under the rule of several European powers before it came into the possession of the Chinese, but its population, as a whole, had never been completely subdued until in 1901 the Japanese army succeeded in making a complete conquest. The administrators sent out from Japan have given proof of their ability and efficiency, and great sums of money have been expended on the island. More than 1,000 miles of highway have been built and nearly 100 miles of railway, and \$15,000,000 are to be spent upon the railroad system of the country. There are 2,600 miles of telegraph and 1,390 miles of telephone lines in operation. The population has increased from 2,455,357 in 1897 to 3,082,404 in 1903. The

* Send to Rev. Joseph S. Adams, Treasurer American Baptist Missionary Union, Hanyang.

opium traffic was made a government monopoly, not for the purpose of deriving a revenue, but to discourage the use of the drug, which was sold only to confirmed opium smokers, who must also obtain a license. This policy is said to have worked very successfully, so that the number of opium users is constantly decreasing and the amount of opium imported has fallen from a value of 3,392,602 yen in 1900 to 1,121,455 yen in 1903.

AFRICA

Medical Missions The ever-growing importance of medical missions

is referred to in the opening pages of the yearly report of the North Africa Mission. At the present time that mission has only 3 male doctors and 1 lady doctor, while there are 11 stations to be occupied. In Algeria, French laws prevent work being done by any except those holding French diplomas, but in Egypt the facilities for medical assistance are numerous. Consequently, Morocco, Tunisia, and Tripoli are the fields occupied. There are 3 hospitals and dispensaries in Morocco, a *quasi-hospital*, or *hospice*, in Tunisia, and a dispensary in Tripoli. The work at the Tulloch Memorial Hospital, Tangier, is the oldest medical work of the mission. During the year 3,370 attendances were registered and 200 in-patients treated. At Fez, the largest city, the northern capital and seat of the government, a spirit of conviction rarely seen among Moslems was very noticeable. Many opportunities for faithful Gospel preaching occurred. To Tripoli patients came from far and wide, and the missionaries are now recognized as friends. Open-air preaching and tract distribution are out of the question, except in quite a few places. "Discussion meetings" have, however, been

successful for the end in view, and have, through God's blessing, led to some souls seeking Christ.

A Prince in Uganda Seeking Light

Prince Ramazan, one of the relatives of the native King of Toro, Uganda, Central Africa, is a boy of fifteen and a Mohammedan. Because the Mohammedans of that region are very ignorant, a Christian lad has been employed to teach him to read and write. This has led the prince to write to the Prime Minister of Uganda, asking to be educated as a Christian. His letter contains this passage: "This is a very bad religion; it is a religion of death. I want to become a Protestant and join Mr. Hattersley's school for chiefs." The boy wants education; he may find Christ.

A New Station in Angola

At last, after many attempts, a station has been opened among the Bachikwe—the tribe that lies between the Bihé and the Luvale countries. The Portuguese and natives have both assisted and welcomed the missionaries, and it does appear as if God's "set time" has come for blessing to many there. Blessing has broken out at Dr. Fisher's station, Kazombo, and 30 adults have professed, "both men and women."

Here in Bihé the work grows steadily, both in quantity and quality. Some of the natives who have been steadfast for years are now showing how God can, by His Spirit, teach and instruct them as they read the Scriptures.

I am very thankful to report in the highest possible way of the value of the work of our colored brethren and sisters from Demarara, British Guiana, the grandchildren, *in a sense*, of Mr. Muller's faith and toil in supporting that work. The West Coast of Africa is

so strewn with colored failures from the West Indies and North America that it is a great mercy to see these "Strongites," as they are called in British Guiana, proving their call to be from God.

F. S. ARNOT.

Missions Threatened in the Kongo State Traders and missionaries in the Kongo State have repeatedly declared that the pledges of King Leopold, to give equal rights to all, have been broken, that natives are maltreated, trade restricted to concessionaries, and the very life of the Protestant missions is threatened. The missions most affected are those of the Baptist Society and Kongo Bololo Mission, of England, and the Baptists and Southern Presbyterians of America. Letters from Rev. Motte Martin, of the Presbyterian mission, show that a part of the work in Africa seems to be in particular peril. Mr. Martin says that King Lukenga, of the Bakuba tribe, was summoned to Luebo to meet a State officer, and was treated with such indignity that he went back greatly incensed against the State. A later cablegram from Mr. Morgan, of the English mission, states that the Bakuba tribe is in revolt, and that the mission station at Ibanj has had to be evacuated. This will probably bring on a State punitive expedition, in which it is to be feared African Christians will suffer in common with the other members of their tribe. It is said that Leopold and the State authorities have determined, if possible, to drive out the Protestant missionaries from their territory.

Relief for Suffering Missionaries So great have been the ravages of fever among the French missionaries upon the Zambesi River, so distressing the discomforts from inundations,

mosquitoes, white ants, and other pests, that sympathizing friends have undertaken to secure funds for providing them with better dwellings. Houses are to be sent out in sections, to be put together when they reach their destination. Four of these houses are to be built directly, in a way which shall protect their tenants from many of the dangers to which their present dwellings expose them. It is a beautiful charity, and if the experiment proves successful it will be followed up till all the stations of the Paris Society are supplied with sanitary homes for the European missionaries.

Remarkable Communion at Bandawé A notable communion service at one of the mission stations in Livingstonia is thus described by *The Aurora*, published at Bandawé:

"On Wednesday afternoon reports were given of the vacation work of teachers in the west. On Thursday contingents began to pour in from the lake-shore villages to the north and east, and also from the hill villages to the south. At midday on Friday work ceased, and in the afternoon the meetings began by a large united gathering in the open air. For the sake of more definite instruction, most of the other meetings were divided into those for church-members and catechumens as one part and for hearers and others as the second part.

"The communion service was to be held in the open air, but the unsettled weather made it advisable to hold the new work-shop so far ready as a reserve. A cold, drizzling rain came on, and so in the upper room the table was spread. There were 152 communicants. Catechumens and others were present, and the floor below was crowded by people listening to the

voice of the speaker through the unfinished flooring above. To the surprise of all, it was found some 3,000 people had stowed themselves away above, and an equal number below and at the door.

The British Annexation of North Ngoniland The Rev. Donald Fraser writes to *the Missionary Record* of The United Free Church of Scotland: "On Friday, September 2, Sir Alfred Sharpe met the chiefs and indunas of North Ngoniland at Ekwendeni, and finally arranged for the administration of the country by the British government. This is an event of no small importance in the history of the protectorate; and for Ngoniland it opens a new chapter, which should be a record of peace and prosperity.

"The North Ngoni are possibly the strongest tribe in the protectorate. The pure Ngoni, who are the governing caste, have come from different tribes south of the Zambezi. But the main population is composed of Tonga, Tumbuka, Chewa, and Senga, who have been absorbed into the tribe, and have received a deep impress from their masters."

The annexation of this territory has come by the will of the people as a benefaction, and is hailed as a blessing.

Praise for the Zulu Mission M. Jalla, of the Paris Mission on the Zambezi, who has been visiting a number of mission stations in Africa, thus expresses himself about the American Congregational mission at Amanzintote. "It has accomplished a great work among the Zulus; the 23 churches all have black pastors, many of whom are very capable, and all of them superintend a certain number of annexes, to which native evangelists are attached. They have, among other things, a

theological school with 15 students, an industrial school with 70 pupils, and a school for young Zulu girls, which is greatly appreciated. I was profoundly touched by the great humility of our American brethren, who consent to take the second place in order that the Zulu churches may learn to govern themselves in everything. Occasionally the black pastor forgets all that he owes to these missionaries who drew him out of the mire; and yet they give him a free hand, contenting themselves with the part of counsellors, whether they are listened to or not."—*Journal des Missions Evangéliques*.

A Memorial Mission For many years the American Board

has had in contemplation the opening of mission work at Beira, the port on the East African coast from which our missionaries start inland for Mount Silinda and Chikore. The work has been delayed because of lack of funds. The deputation to Africa last year finished their work and embarked from Beira on their homeward journey, greatly impressed with the strategic importance of this place, from a missionary point of view. It will be remembered that on the homeward voyage the wife of Dr. Sydney Strong, who was most efficient in her services with the deputation, died suddenly. At the recent annual meeting of the board, at Grinnell, an impressive address was made by Dr. Strong, and a suggestion was made by some friends that the \$6,000 needed for the opening of a mission station at Beira be raised as a memorial to Mrs. Strong. This was done very heartily, and the \$6,000 were given or pledged on the spot. The work will be opened speedily, and will bear the name of the Ruth Tracy Strong Station.—*Congregational Work*.

**The Effect
of the
Herero War**

The Herero war in German South-west Africa has broken up some of the stations of the Rhenish Missionary Society, but it has placed the missionaries at liberty to serve as nurses and chaplains in the German army, where they are winning high praise.

ISLANDS OF THE SEA

**The Gospel
in Sumatra**

The number of Sumatran Christians under care of the Rhenish Society is 55,685. The *Calwer Monatsblätter* says:

When we read the reports of the various stations, we see how diligently the work is carried on in the schools, and in the care of souls, in attendance on sick and well, on young and old; how, more and more, by means of missionary sisters, the female sex also is brought under Christian influence and training. Relapses into heathenism, and yet more into Mohammedanism, do occur, but of the apostates and excommunicated, many return after a while. Taken all in all, we gain the impression that a day of salvation has dawned for Sumatra; that it behoves us to redeem the time, before the night cometh, in which no man can work. The great point in Sumatra is to anticipate Islam, which is pressing in from the East Coast.

**Protestantism
in the
Philippines**

Secretary of War Taft, formerly civil governor of the Philippines, recently said: "I am asked the question if there is any room for the Protestant denominations in the islands. I can not too strongly emphasize the answer that there is! Nothing will do those islands so much good as the introduction of Protestant clergymen to maintain charities, schools, hospitals and Protestant churches. I do not favor proselytism, but the presence of Protestant churches, showing the existence of complete religious freedom, is most

healthful. You can never elevate the tone of the island people there so much as by the presence of ministers."

MISCELLANEOUS

**Twelve Years' Growth of
the Kingdom**

At the close of the second edition, the editors say: "In sending out this new edition of 'The Encyclopedia of Missions,' we can not refrain from mentioning the astonishment mingled with awe in our own minds by our close study of the growth of the missionary enterprise since the first edition was issued. It is our belief that if any will study this rapid advance and growth, they will find the conviction unavoidable that this enterprise and its present power in the non-Christian world is the fruit of more than a merely human impulse. This book presents again an illustration of the fact that the 'stone which the builders rejected is become the head of the corner. It is the Lord's doing, and it is marvelous in our eyes.'"

**How Christianity
is Presented
to the Jews**

Archdeacon Sinclair, of London, preached the annual sermon of the London Society for the Conversion of the Jews, and in the course of his sermon drew attention to an important point. "Consider," he said, "how Christianity is presented to them. In Russia there are said to be 5,000,000; in Austria, 1,644,000; in Germany, 562,000; in Rumania, 263,000; in Turkey, 105,000; in Holland, 82,000; in France, 63,000; in Great Britain, 92,000; in Italy, 40,000; in Switzerland, 7,000; in Scandinavia, 7,000; in Servia, 3,500; in Greece, 2,600; in Spain, 2,000. How does popular Christianity offer itself to them in Russia? By an ignorant peasantry, by the superstitious worship of pictures, and by bitter oppression. In

Austria, in France, in Spain, popular Christianity has sunk many into the worship of the Virgin, Joseph, and the saints. In England the great mass of them live, alas! among a population Christian only in name, neglected in the past, herding together in the dreariness of London slums, indifferent altogether to religion. The best of Christianity—the quiet, orderly, peaceful homes of the middle class, the charm of Christian village life—they do not see, and have no opportunity of seeing." The Archdeacon then pointed out that we have to show the Jew what Christianity really means.

A Missionary All attempts to make a missionary spirit predominant or powerful in the Church which do not begin with the individual drawing nearer to Jesus Christ for himself are as vain and foolish as it is to move on the hands of a clock with your finger instead of increasing the tension of the spring; you will only spoil the works, and as soon as the outward pressure is removed, there will be the cessation of the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and the increasing of that which is the foundation is the foundation of all—a deeper and a closer communion with Jesus Christ.

DR. MACLAREN.

Only Christ There is no other Can Lift uplifting force that Humanity takes men out of the lowest strata of life and lifts them up into the likeness of God. The Briton, with his Druid worship, and skins of beasts, and club, is lifted up into Victorias and Gladstones. Out of the veins of African cannibals comes a Booker T. Washington. Out of

the depths of woman's degradation in India Christ raises Pundita Ramabai, with her shelter for 2,000 child widows, deserted wives, and famine orphans. Out of Fiji cannibals, two of whom ate 900 victims, who used men as rollers to launch their canoes, buried them alive, killed the sick and three-fourths of the children born, Jesus Christ made an Africander whose noble character Queen Victoria was glad to honor. J. F. COWAN.

OBITUARY

Dr. Lovett, The Religious Tract of London Society has sustained a great loss

in the death of the Rev. Richard Lovett, on December 29th, in London. He had spent twenty-two years in its service as book editor, and then as secretary. His series of missionary biographies, such as Gilmour, of Mongolia, and Chalmers, of New Guinea, have been an inspiration to readers of all Churches, and his monumental history of the London Missionary Society will be eagerly consulted by generations of workers. Mr. Lovett's hobby was his study of the English Bible, and his shilling primer on that subject is a masterpiece. At the time of his death he was at work on a biography of Griffith John, of China. He was a man of rare force of character, and all who know him will regret that such a worker is taken away in the height of his power and influence.

Dr. Graybill, Word is received of the death, on January 21, 1905, at Linares, Mexico, of the Southern Presbyterian missionary, Dr. Graybill. He was busy at his work, and had just read in family prayers Revelations xxi. His last words were his prayer. He spent thirty-one years in Mexico; seventeen were in Linares. Catholics and Protestants alike honored his memory. It is a great loss to the mission. His wife was a Miss Ottaway.

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